THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

Contents for July, 1914

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THE JAPAN MAGAZINE

VOLUME FIVE JULY, 1914 NUMBER THREE

FUNERAL OF THE EMPRESS DOWAGER SHOKEN

By Dr. J. INGRAM BRYAN

JAPAN'S assembled millions have once again witnessed a pageant of ancient splendor, pouring forth the nation's grief, such as could be seem nowhere in the world outside of Japan. Although the funeral of the Empress Shoken, as her posthumous name is, represented a scale of maginificence somewhat less extensive than that of the late Emperor, it was none the less appropriately imposing and splendid, modeled closely after the imperial obsequies of nearly two years ago. Coming so soon after the obsequies of the Emperor Meiji the nation could hardly be expected to anticipate the event with the same degree of impressiveness; yet, to the outsider at least, it seemed none the less imposing; and the last journey of the Empress Mother through the capital she had adorned with so many womanly virtues for nearly half a century, was something that Japan will ever hold equally memorable with the never-to-be-forgotten scenes attending the burial of Meiji Tenno. During the slow sad weeks of preparation for the imperial funeral, with the great ones of the nation daily going and coming in connection with doing homage before the body of the departed Empress as she lay in state, the public did not fully realize the greatness of the second funeral until it actually took place. To a foreigner the vast crowds, so dense and yet so subdued, were as impressive as the wonderful cortége itself, reminiscent as it was of a bygone charm and grandeur that time may obliterate. The manner in which the police managed the immense multitude, those ceaselessly flowing masses of humanity bursting forth where numerous streets intersected the funeral route, suggested a civilization admirable for its dignified restraint.

The great procession led from the Aoyama palace, where the body had been enshrined since its demise, to the Yoyogi parade ground, in the spacious fields of which beautiful pavilions had been erected together with a shrine for the funeral rites. The whole route was an avenue of lofty arc-lights, the high poles being joined by black and white festoons with banners and shields; and in every way the order and magnificence of the setting was superb. Flaring beacons and giant torches mingled with the electric illumination to cast a saffron tinge over the long moving cortége,

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made up, as it were, of rainbow colors and rules of Court in addition to religious motives and rigidly followed by officers of the army and navy, members of the Imperial Diet and those holding Imperial decorations, about 250 men in all. As those moved between the pavilions of soldiers and sailors bowing to the right or left, spectators on either side, yet a complete view of the descriptive poem of warfare as possible only in Japan, and in the figure that still has two weeks to run by fixed in the past.

The end of February was always with soft yellow sand to absorb all moisture and allay dust, and the chosen rock-base of imported fine river silt sprinkled over made a soft, clean place on which to The Imperial Koreas, a magic-powdered cart, with high-piled, red-lacquered the procession. It was always the first moved over all the sand in mourning and the great bell, the drummed with brilliant lacquered drumsticks five men to each drum. The five drums live note as they moved. This rhythm with the still, solemn precision of the fingers and digits of a drummer as old as the lyre of Jubal, seemed the only sounds that broke that awful silence. Indeed for all that it was a procession of each company of red and green, each group of princes and courtiers, each file of golden-uniformed officers, each body of lantern-bearers, each of the gorgeous and barbaric, resplendent imperial insignia and standards preceded events, all went but to make up a vast moving picture. Here and there one flash broke across the solemn, the dull of distant temple bells, sobbing and dark spiel for the passing of a great one

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made up, as it was, of various orders and ranks of Court officials in old-time uniform and regalia, followed by officers of the army and navy, members of the Imperial Diet and these holding Imperial decorations, about 25,000 in all. As these moved between the endless walls of soldiers and sailors lining the route on either side, with countless masses of spectators packed behind, the scene presented was something beyond the descriptive power of words, a scene possible only in Japan; and in the Japan that still has her roots firmly fixed in the past.

The entire roadway was strewn with soft yellow sand to deaden all sound and allay dust, and the almost noiseless tread of myriad feet over this unique way made a sort of silence that could be felt. The imperial hearse, a huge two-wheeled cart, with high box, was in the center of the procession. It was drawn by four sacred oxen all dressed in mourning; and the great lacquered wheels decorated with brilliant brass plates, were so constructed that they gave forth seven plaintive notes as they moved. This together with the still weirder strains of the Shinto funeral dirges on instruments as old as the lyre of Jubal, seemed the only sounds that broke that awful silence. Indeed for all that the ear was conscious of, each company of soldiers, each group of princes and attendants, each file of golden-uniformed officers, each party of lantern-bearers, cowherds, ancient spearmen and banner-men, bearers of Imperial insignia and emblems of ancient prowess, all went but to make up a vast moving picture. Here and there too there broke across the silence the toll of distant temple bells, sobbing out their grief for the passing of a great one whose faith in religion was unshaken. The Shinto music as a feature of Japanese funerals is something one can never forget. It is played softly on a slender band of flutes and pipes, the tones varying between those of the violin and bagpipes, but more ineffably deep and tender. The theme is taken up in turns by sets of players, the overlaying bars harmonizing and dying fainter and fainter into silence. These ancient pipes sighed forth the divine grief and soul-agony of the nation of the gods. There is much that one might say of this mighty pagent of an oriental nation's lamenation and its accompanying complex paraphernalia, but space forbids.

Let us take up a position at one definite point along the route. As the center of the procession approaches there is an ominous rustle of straining necks and then a silence more profound than ever. Suddenly a staccato military command rings out, and the companies of military and naval men lining the way at that point present arms,—but not reversed. Buglers begin a fanfare which dies away as the next section of the line of guard takes up the same form of obeisance, and this is repeated by every detatchment as the imperial hearse passes by, the multitudes behind, the while, bowing the uncovered head in silence. As the high body of the hearse moves past all that the profane foreigner who ventures to lift an eye at what no Japanese may see, can discern is a mighty and magnificent car drawn by docile oxen, heavy-footed and solemn, their herds tramping softly beside them, a vision of black and gold lacquer with shades of chestnut on the ends, golden curtains at the sides to veil the windows, flapping in the scintillating light, the one central

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object which countless thousands have been waiting since early morning to venerate but not see.

That portion of the cortége which was costumed in old-time garments led the way, the imperial hearse came between, and the endless stream of those in gold lace and cocked hats came after, the military bringing up the rear. Appropriately therefore old Japan came before and modern Japan after the dead.

Of course the most impressive view of the Imperial funeral was had from the funeral pavilions at Yoyogi where the specially invited guests of the Imperial Household were waiting, including the men of the press. The long and spacious pavilions on either side of the terminus of the main way were thick sown with electric lights, while through the beautiful curtain of the shrine across the end between the two pavilions sufused a yellow light suggesting mystery. The bidden guests assembled at 7 o'clock, an hour before the procession was to leave the Imperial palace, and there they sat without a whisper for over three hours until the cortége arrived. Every now and then a carriage bearing a foreign envoy drove up; and finally that bearing the Emperor and Empress and others with the Imperial party. These retired to private waiting rooms; and then ensued another period of waiting and silence. Suddenly the Imperial party took its position in front and the foreign envoys their appointed places. Tension among the thousands of guests was strained to the utmost. The approach of a priest in green robes marching up the mainway told of change: the cortege was in sight. But the unbroken silence seemed only the more intensified. Soon other priestly figures appeared aud then the banner-bearers and others with Imperial insignia, dividing before the pavilions and taking their places on either side, setting what they carried in stands prepared to receive them. Presently in the distance could be heard the mourning notes of the Shinto pipes, thrilling everyone with the meaning of death. These as they passed heralded the approach of the Imperial hearse, which as it drew into view, seemed so lofty and huge as to dwarf the pallbearers beside it and all their attendants. The hearse was received by the Emperor and disappeared behind the beautiful shrine screen. Preparations for the religious rites seemed to take a considerable time. Then the priests appeared and the Emperor and the foreign envoys paid their respects to the dead. His Majesty offered special gifts before the mortuary shrine and special prayers, including an address to the spirit of the Imperial departed. The priests then recited the appointed ritual and took nearly an hour to complete the service. The casket was then removed to the hearse and taken to the Imperial hearse-car waiting at the station at short distance away, where a special station had been erected and a track laid for the train. The hearse-car was the same that had borne the body of Meiji Tenno to Kyoto. After all had been entrained the warships in the harbour fired Imperial salutes and the funeral train departed on its way to Momoyama, the various members of the funeral party following in the special trains. All steamers and factories in Tokyo and Yokohama blew long basts on their whistles as a sign of mourning. The line of way from Tokyo to Kyoto was literally packed with masses of humanity waiting to get a glimpse of

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the Imperial train, and to pay a last tribute of respect to the Empress Mother that had loved them well.

At about 6 p.m. next day the funeral train arrived at Momoyama. There also a special station had been erected for the occasion; and the imperial casket was received by imperial representatives and a guard of honour as well as the same solemn music that bade farewell to the imperial casket in Tokyo. At the station was waiting, too, the same vast multitude of people, having collected from all parts of the country. From the station to the mausoleum, about 900 yards, the way was draped with appropriate signs of imperial mourning. The procession was much after the form followed in the capital, except that the casket was borne on the shoulders of fifty specially selected youths, the entire cortége being not more than 200 yards long, and composed chiefly of funeral officials and representatives of the army and navy. At the mausoleum the casket was received by a special representative of the Emperor. There was much preliminary ceremonial, and by midnight the Imperial casket was lowered into the vault by inclined railway. With the casket were deposited clay images set up at the four corners, in accordance with immemorial custom at Imperial funerals in Japan. These symbolize the guardianship of the spirit of the dead. The sealing of the vault was not complete until the next morniug, masons who had been put through special ceremonial purification, having laboured in silence all night; and when a representative of the Imperial family returned in the morning and made offerings and offered prayers before the departed spirit at the shrine in front of the mausoleum, the last rites over the great Empress mother were concluded, and the most illustrious of Japan's Empresses in recent times was laid to rest at a beautiful spot some 200 feet from the place where Meiji Tenno lies at Momoyama.

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CUT-FLOWER SHOP

A FLOWER VENDOR

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FLOWER VENDORS

THE Japanese as a nation are devoted to flowers. Thoug certain characteristic blossoms come in for most admiration, such as the plum and the cherry, yet even the humblest flower receives its tribute of devotion, and among the tradesmen there are none kept more busy than the flower vendors. Every morning in the year numbers of them may be seen wending their way under their burdens up and down the streets of a great city like Tokyo, some pushing a cart laden with blooms of every kind and colour, and other bearing their stock on the ends of a bamboo pole over the shoulder. Every resident of Japan is familiar w th the soft and musically uttered cry: *Hana-e! Hana-e!* Cut flowers! Cut flowers!

These dealers in cut flowers supply the daily demand for room decorations and offerings to the spirits of the dead. Probably not many Europeans of the middle and lower classes adorn the living room daily with some sort of blossom; at least it would not be easy for a flower dealer to make a living supplying them. But almost every Japanese must have flowers. They are wanted not only for the room but for the pleasure and honour of the departed before whose mortuary tablets in the home they are daily offered. It is pleasant to die in a land where they dead are thus daily remembered. Flowers are frequently placed on the graves of the departed also, but the average Japanese, more rational than people of the West, feels that if the dead live at all, they are more likely to be in the home to which they have become invisible than loitering about the cold and lonely grave. No sooner does the wife hear the cry of the flower vendor on his morning rounds than she is reminded of those to whom this tribute of beauty and fragrance is due, and the purchase is made.

Of course all the flower dealers do not hawk their goods along the streets. There are numerous flower shops besides, which supply an even more elaborate variety of blossoms. Flowers are divided into classes, according to the object to which they are devoted. First and most important are those offered before the Buddhist or Shinto shrines in honour of the beloved dead. Next come those to be placed in a vase in the *tokonoma* (alcove) or place of honour, in the guest room. Then there are those for use at a feast. Last but not least come those to be used at a funeral.

Every season and month of the Japanese year has its characteristic flowers. In January pine branches and green bamboos take the place of flowers, as they are used in the New Year decorations of houses and streets. In February comes the fair and delicate plum blossom, out of the snow, like beauty out of death. In March they have peach blossoms, considered an essential decoration for the Doll's Festival, relieved with willow buds. With April begins a wealth of flowers that vary as the season advances. The fairest blossom of April is the cherry, covering the streets and parks with a filmy-misted cloud of opal. In May the wistaria is in season, its purple clusters depending from eve and lattice in graceful beauty.

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FLOWER FESTIVALS

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Then there is the morning-glory and the lotus and later the chrysanthemum, and so the procession of bloom keeps up the year round. The blossoms sold by the flower vendor are cultivated in the suburbs of the city, where there are many small gardens. Usually the vendor is not himself the gardener. He goes to the latter and purchases a *yen's* worth with which he hopes to make two *yen*, and so he goes on trying to double his investment from day to day.

In the past most of the flowers on sale have been indigenous to Japan, but of late foreign blossoms have begun to appear on the market. These are grown from seeds purchased abroad but now to be had at most of the seed shops in Tokyo. Carnations, cosmos, dahlias and many others are now to be seen on the flower vendor's cart, looking not altogether out of place among the native blossoms. Happily there is no racial animus among flowers. Every colour is welcome, that nature approves. The foreign cuttings, however, are usually sold for a slightly higher price than the old-time flowers. One has to pay in Japan for being up to date, just as in other countries.

Among foreign blossoms the dahlia may be regarded as the favourite, especially among school girls. One variety of this blossom is called the *geisha*, and is so highly prized that one blossom sells for five *sen*. From this one may infer at what marvellously low prices native flowers are sold. If the Japanese flower dealers were told that in Europe and America some people pay as high as a dollar for a pretty dahlia, they would faint. The flowers are sold singly, or a few of the same kind together. They never indulge in western bouquet monstrosities. However, some of the huge conglomerations paraded at funerals border perilously on even the utmost western extravagance.

The flowers sold for the dead are called *hotokebana*; and from these the dealers make most profit, as there is usually no beating down of prices when it comes to honouring one's dead. The price is often not more than one or two *sen*, but the sale is so large that on, the basis of small profits and quick returns, the business pays well.

Among the best patrons of the flower vendors are the teachers of Flower Arrangement, *ikebana*. These have their favourite shops and vendors, from which they require a daily supply, of course, for the use of the pupils taking lessons in the art. The students must pay for the flowers they use in practising, and the teacher is supposed to make about ten per cent on the bargain. Pupils feel bound to buy from their teachers, even though the price is higher, as it would not seem proper to go back on the custom. Other good patrons of the flower shops are the noble families of the nation; for every *tokonoma* in the homes of the great must have its *hanaike* replenished from day to day. It is significant that the old families spend much more on flowers than the *neuriche*.

In Tokyo there are many flower shops of old and well established reputation, such as the *Hanamasa* in Kojimachi, the *Hanakume* in Asakusa, the *Hanasei* in Shiba and the *Hanakin* in Hongo, as well as many less known, but none the less reliable places. The flowers for the Imperial Household are usually purchased at the *Hanamasa*, which has a conservatory at Atami in Izu for the cultivation of favourite blossoms.

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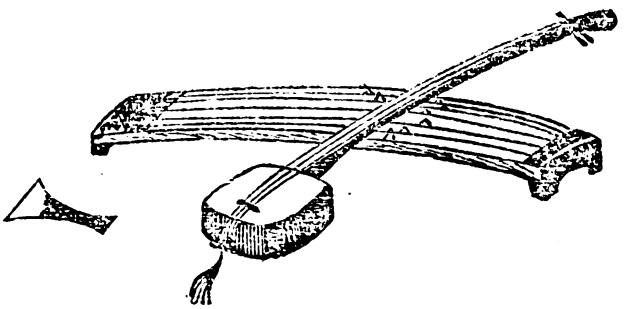
For the production of foreign flowers a new garden has been established at Kashiwagi called the *Kwashu-yen ;* and at Nakano a suburb of Tokyo there is another garden which sells foreign cut-flowers.

The funerals of great men have a marked effect on the cut-flower trade. At the time of Prince Ito's funeral the prices of cut-flowers went up to a figure from which they have not since quite recovered. As the event occurred at a season when cut-flowers are scarce the demand was unprecedented, so that the hothouses and conservatories were quite cleaned out. At that time a tree peony cost as much as two *yen.* It is said that the annual value of cut flowers sold in Tokyo comes to about one million *yen.* The Imperial Household alone spends as much as a thousnad *yen* annully on cut-flowers.

It is indeed a cheerful sight to hear the voice of the flower vendor in the early morning and to look out at his fragrant and varigated picture borne along the street, stopping at the household doors and being surrounded by the women and children of the neighbourhood, all so interested in the pretty blossoms, as though they had not seen them every day since they were born. As the vendor calls out *Hana-e,* which is a corruption of *Hana-ya,* flower-seller, he keeps his scissors snipping as if cutting flowers ; and the sound of voice and weapon have a music for the ear of every housewife in the neighbourhood. The man himself seems to take a personal interest in every blossom, and to know from the merest suggestion just what each woman wants. And the bright, expectant faces of the children, watching for their dole of stray blossoms that happen to fall to them, add to the pleasure and beauty of the scene. The flower vendor's arrangement of the sheaves of blossoms on his cart is not a jumble, as one might expect where so many blossoms have to be carried. He is careful to place them so that colours will blend and look consistent, and present the most artistic and attractive appearance to the unerring eye of his customer. One vendor's cart will have a prevailing shade of red and olive green ; another will impress one as white and gold ; and still another pink and green. The disposal of these masses of colour is an art which no one can fail to admire.



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GOOD VERSES

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GOOD WISHES

Chiyo-yobō-o
Tsuru no Hayama no
Matsu kage wa
Yowai nobubeki
Tokoro nari keri!

❋

Pines of Hayama
And cranes, a thousand ages
Flourish well and fair:
So, long life be theirs, I pray,
Who here abide, day by day!

By the late Empress Dowager.
Tran. in *waka* metre by
Dr. J. Ingram Bryan

(Composed on visiting Baron S. Takasaki's villa near Hayama)

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OCHIKUBO MONOGATARI

By F. YAMAZAKI

AMONG the classics that adorn the earlier ages of Japanese literature are the *monogatari*, or prose romances. We have already given in the pages of the JAPAN MAGAZINE some account of the greatest of these, including the *Taketori Monogatari* (Bamboocutter's Tale), the *Genji Monogatari* and the *Makura-no-Soshi*; but there are various others of scarcely less interest, of which we now select the *Ochikubo Monogatari*. The existence of such masterpieces at so early a time as the beginning of the 11th century indicates the presence of some previous literary heritage out of which they arose; for no form of literature is a sudden product appearing out of nothing. These *monogatari* are probably the survivals of an immense literature lost in the oblivion of prehistoric time; they represent all that the nation could remember after it had acquired the art of writing.

Among the earlier of these romances that have come down to us is the *Ochikubo Monogatari*, the authorship of which is unknown. Various guesses have been made as to who wrote it, but they may be safely set down as in vain. Even the exact period of its first appearance is uncertain; but most scholars are agreed that it was written somewhere about the end of the tenth century, probably before the reign of the Emperor Enyu (970 A. D.)

But the gist of the tale as so entirely human as to sound even modern. It is the story, the old, old story, of a stepmother's cruelty to a stepdaughter, such as finds an echo in some of the nursery tales of the west, especially in Germany. The Japanese stepmother has had an unenviable reputation for cruelty from time immemorial, the propensity being probably due to the custom of polygamy or concubinage. It is clear from incidents recorded in the *Genji Monogatari* that stepmothers were notorious for cruelty in that day.

The *Ochikubo Monogatari* sets out with the preamble that a long time ago there lived a *chunagon*, or cabinet minister, named Tadayori, who had an only daughter by his first wife; but by his second he had three sons and four daughters. In the tale this wife is alluded to as the Lady of the North, a custom arising from the fact that the chief wife always lived in apartments on the northern side of the household. This was the rule in all noble families in the time of the Heian era, that is, in the 8th and 9th centuries. The Lady of the North in Tadayori's family dressed her own children in fine garments and fed them on fine fare every day, but her stepdaughter she treated with neglect and distain. She wore the worst clothes and was given the most undesirable room in the house. It was a room in a sort of excresence of the main building and was so low down that it was known as the Sunken Hollow apartment, and the poor stepdaughter occupying it was known as the Lady of the Sunken Hollow, or *Ochikubo-no-kimi*. When the Lady of the North went out for diversion she always took her own children with her, leaving the Lady of the Sunken Hollow to pine alone at home. Thus confined in gloom the latter put in the time as best

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she could at sewing, a work which was not made more interesting by the fact that the clothes were invariably for her selfish stepsisters. Even the servants, seeing her exposed to such treatment, accorded her little but contempt. There was one servant, however, a maid who waited on the Lady of the Sunken Hollow, loved her little mistress and sympathized with her in misfortune. Between Akogi and her mistress sprang up a loving intimacy, the only affection the motherless daughter knew.

It seems that the lonely daugher had somewhere or other a sister, named San-no-kimi, who was loved by a Court official named Kurodo-no-shosho, a sort of secretary to the Imperial House. This gallant was accustomed to seek secret converse with his lady-love under cover of night, and he had a valet named Tatewaki, who assisted him in his clandestine inclinations. And as luck would have it, this Tatewaki fell in love with Akogi, the maid of Ochikubo-no-kimi. Akogi naturally told her lover all about the misersble fate of her mistress. Now another character comes upon the scene, in the person of a young lord named Sakon-shosho, an officer of high rank in the Imperial army. His sister was a lady of the Court and gave birth to a son whom she was anxious to have proclaimed Crown Prince. She conspired with her influential military brother to have it so. Tatewaki's mother had been nurse to the young military officer, and consequently the two boys had been brought up much together and were almost like brothers. So on a certain occasion Tatewaki related to the military officer all that his sweetheart had told him of the unhappy existence of the Lady of the Sunken Hollow. After hearing the tragic tale of her beauty and her fate the officer grew more than merely interested. Indeed he had fallen in love with her ere setting eye on her: it was not love at first sight but love before sight. So through the intervention of Tatewaki and Akogi he brought about an introduction; and after they met it was but a matter of form to arrange a betrothal. Thenceforth the young general visited her frequently, offering her great consolation in her distress, and even assisted her in sewing by using the needle himself.

In time the stepmother found out what was going on, and then the fun began. The naughty girl was shut up in a dark room and punished. The wife was not sure just who the lover was, but she told her husband it was Tatewaki, an inferior *samurai*. As nothing interesting came of it the stepmother now conspired with an uncle of her own to spy on the Lady of the Sunken Hollow. Then one day when all the family was absent attending the Kamo festival the gallant knight came warily to his imprisoned lady-love and spirited har away to his own house. They not only knew nothing of what had happened to the girl but cared little about it. Later however the Lady of the North approached the young general with a view to having him marry her fourth daughter. Having no love for his wife's hated stepmother he pretended to agree; and engaged a friend who resembled him to make the lady's acquainatnce and pay nightly visits to the fourth daughter of the Lady of the North. But the man was a paper-coloured, horse-faced half-witted fellow, and the intrigue had not gone on long when he was found out. But it was too late then, as they had been married three days, and the union could not be broken. Now the young general was in a quandry; for he was brother-in-

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law to the fool whom he had intrigued marry off with his wife's stepsister. And when a female child was born to the ugly man and his fair lady, the young general, Tatewaki's master, was uncle to the little one. The union was in time severed, however. But the *chunagon* could not understand how it was that the young general was such an inveterate enemy of the cabinet minister's family, even to the extent of harrassing its members when they went on an outing.

At last the Lady of the Sunken Hollow, now wife of the young general, taking pity on her father, prevailed with her husband to let up pestering her father's family; and when she expressed a wish to meet her father once again, her husband assented, and at once sent for the aged official. The delight of the old man can be imagined when he entered the house of the general, not knowing wherefore he had been summoned, and set his eyes once again on the face of his long lost daugher, for he had never known where she had gone when she disappeared from home. When it now publically turned out that the despised Lady of the Sunken Hollow was occupying a position much higher than any of the daughters of the Lady of the North, the wrath of the latter may be fancied if not described. When she beheld her husband and her other daughters all bowing down before the hated stepdaughter, the old lady's mortification knew no bounds. But she was helpless like a lioness in a cage.

Many fair sons and daughters were born to Sakon and the Lady of the Sunken Hollow, and he was a great man at Court, since his sister was one of the Court ladies. Through his influence many honours were bestowed on the family of Tadayori, his father-in-law, the Emperor being pleased to raise the old man to the rank of *dainagon*, the climax of his life's desire. Upon the old man's death it was found that he had left most of his wealth to the Lady of the Sunken Hollow, and so the Lady of the North was now dependent on her once hated and despised stepdaughter. Through the influence of the general other daughters of the Tadayori family were now engaged in Court duties, all of them being in time comfortably settled. Sakon himself was raised to the position of *Dajo-daijin*, equal to a premier of the present day, and his family had an important influence on the Empire for many generations. Such is the outline of the story of Ochikubo-no-kimi, the Lady of the Sunken Hollow.

As to the style in which the romance is written it is much admired by Japanese scholars for its concise description and keen powers of observation and narration, revealing the Japanese character in all its simple naturalness. It reveals, moreover, the moral force of the civilization of old Japan, where the gallant are those that support the weak, and virtue is rewarded with virtue, its primitiveness being seen in that evil is usually returned for evil, though not always. Shallow and childish it may seem from a modern and sophisticated point of view, but in that it is human and displays art in some degree, it is not without significance in the story of Japan's social and literary evolution, confirming the averment of Matthew Arnold that Literature is a Criticism of Life.

It is true that the higher moral development of the Tokugawa era sought to find in the *Ochikubo Monogatari* a moral force and purpose, that are not really there. There are aspects of the *Ochikubo Monogatari* which are anything but moral compared with the standards of later times. The grade of civilization portrayed is by no means high; but it was undoubtedly higher and more advanced materially than it was morally and spiritually. While we cannot see in the tale all the moral purpose that a later Confucianism would have us find there, we can readily appeciate the little there is, and especially the achievements of the author in delicate depiction of the sturdy realism of the time. The moral value of the work is not great; but its art value is enormous, coming as it does from an age when Europe was practically savage. Not only so, but a study of this sort of literature will lead one to see just how far Japan has advanced during the more than a thousand years that separate the present from the period when the *Ochikubo Monogatari* was composed.

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A LAND OF PINES

By Dr. MIYOSHI

(IMPERIAL UNIVERSITY, TOKYO)

IN a country and among a people where trees are not mere things, but *living* things and admired accordingly in relation to their individual characteristics, the pine stands out pre-eminent, being both autochthonous and symbolical. It is said that there are over a hundred different species of pine tree throughout the world, being most abudant in temperate but scarcely ever found in the torrid zones. The tree abounds in the United States, Canada and Europe, Central Asia, North India and China, as well as in Japan. But species very according to locality. In Japan there are some ten species, distributed over every part of the empire. The four most plentiful species are the black pine, the red pine, the creeping pine and the five-needled pine. The black pine is found most abundantly along the central and southern coasts of the country, being seldom disposed to spontaneous growth inland. The red pine, on the contrary, prefers the inland plains and hills. The five-needled variety likes the hillsides, while the creeping pine thrives on the higher elevations along the central mountain ranges, sometimes over eight thousand feet above sea level.

Each of these varieties has its own peculiar characteristics, not only in appearance but in internal structure and quality. The black pine prefers the sand of the sea coast, is of stout build against great winds and looks black-green in the distance. The red pine is of a finer fibre, its needles being more delicate and of a slightly red colour. The creeping pine is fond of a stern climate and its needles are arranged in five fan-like spines. For a perfect coast scene the Japanese prefer black pines against white sand with the blue sea beyond. The black pineclad peaks and ranges of our Pacific coast present a scene unrivalled elsewhere, and never to be forgotten by visitors to Japan. Who can forget the peerless beauty of the pine-sentinelled isles of the straits of Seto, a solace to the eyes of all who behold them? And there is the unexampled beauty of the pine islands of Matsushima, the fronded forms reflecting in the calm sea a picture beyond the wildest dreams of fancy. And there is, moreover, the bridge which Heaven made at Ama-no-hashidate, where a peninsula of pines threads its way into the ocean like a temple floating down from the gods. Of incomparable views which owe their beauty to the pine tree Japan has perhaps more than any other country. Some time ago I sailed about the coasts of Java and India, where nothing but pictures of palm trees and banana met my eyes from day to day; and then I felt how much a nation looses, that has no pine trees. My delight can be fancied when, as we approached the coast of Kyushu, on my way home, I beheld the first grove of pines, and when we came to the strait of Seto I stood entranced once more before the dark, green splendor. Later I came to the

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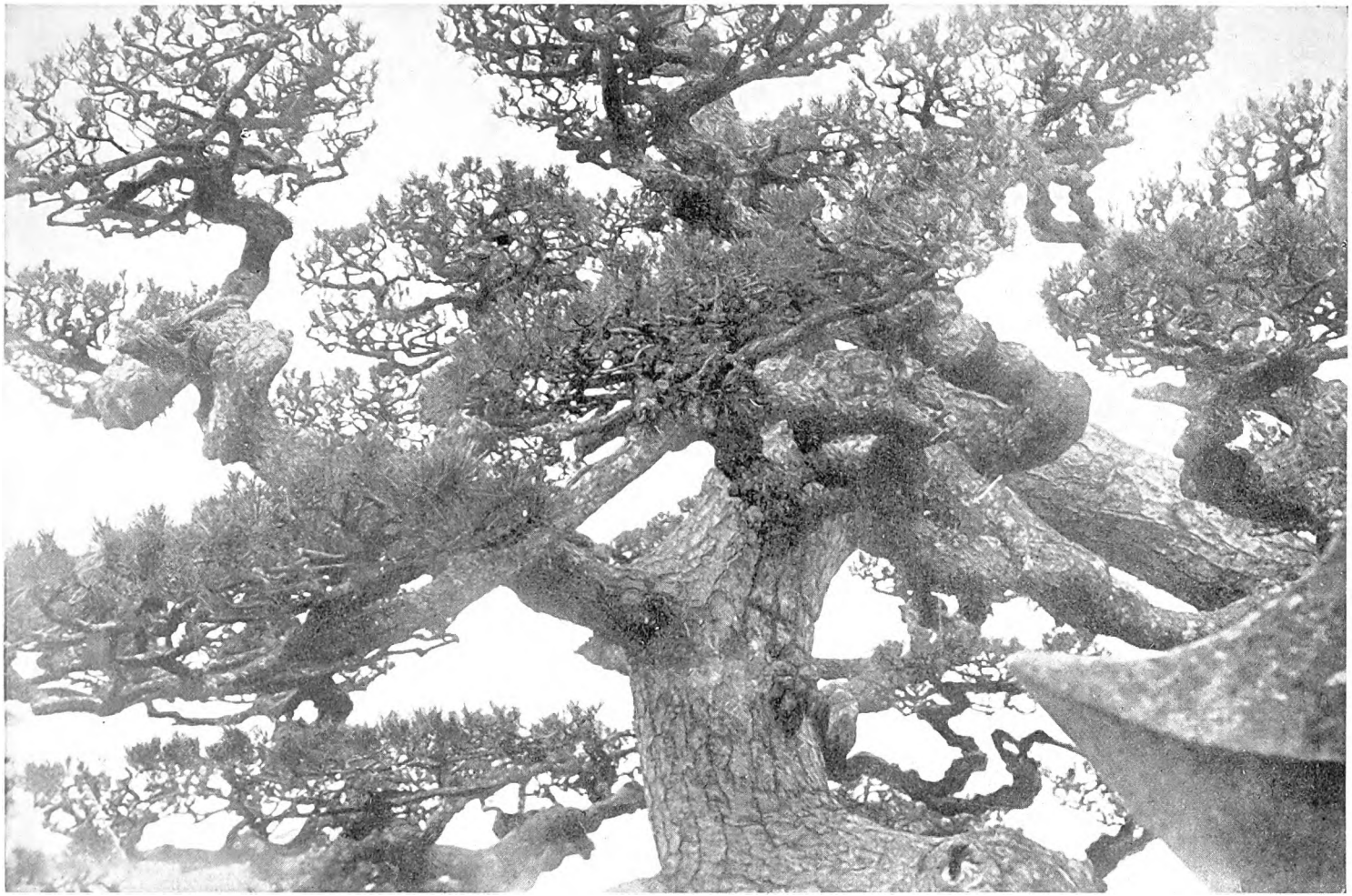

HUGE GNARLED PINE IN SHIKOKU

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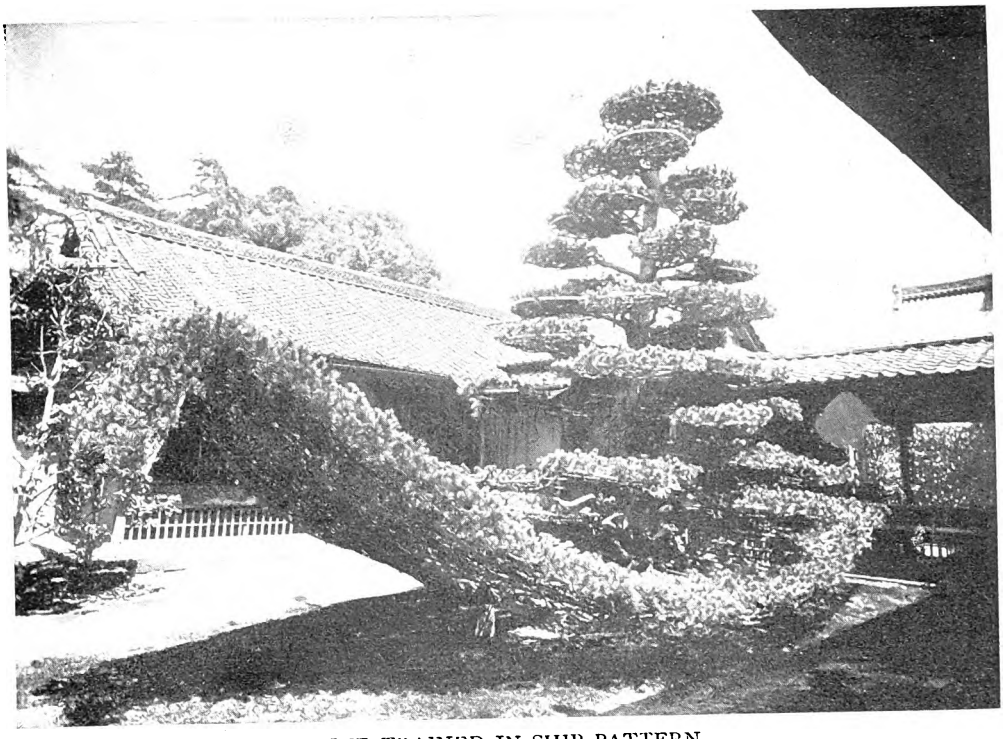

PINE TRAINED IN SHIP PATTERN

SOME OSAKA PINES

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sight of Mount Fuji rising beyond the pines which was suggestive of heaven itself.

Not less beautiful is our inland scenery, which depends so much on the red pine tree. Who that has seen the red pines of Kyoto and Nara can ever forget their beauty? And oh, the beauty of the pine groves across the plains with their temple roofs rising through the branches! The temples and pagodas penetrating the pine groves of Higashiyama at Kyoto present a scene never to be forgotten. The gentler shade of the red pine harmonizes wonderfully which the milder inland scenery. It is especially fine when mingled with cherry trees, whose blossoms in the spring-time besprinkle the darker pine fronds with eternal light. And then relieved by the red maple leaves of the autumn another picture is presented than which the heart demands nothing more picturesque.

The pine seems to have a soul that responds to environment, season and temperature like a sentient being. How different the pines look on a wet day, for example. And how the pine tops sigh and moan when the wind, like the wash of seas, is in their tops? And again how the pine changes its mood after the rain is over and the sun shines once more! Who has not stood under a pine tree in a shower and felt its pulse beat to the dripping of vernal rain! And the diamond drops on its needle points, how fair a picture! No tree lets the sunbeams through so readily and with joy, as the pine does, and if the light falls on white lilies below, the scene is perfect beyond compare.

And pine shadows too are so expressive and spirtual. The pine music which the winds make is a perpectual melody in the soul of every child of Nippon. Another typical picture in the mind of our poets and lovers of art and beauty is the picture of snow on the pines. And tiny bits of snow perching among the green needles present a scene all Japanese love. It suggests the inner spirit of the tree about to bud and blossom. A pine tree shrouded in snow, its boughs bending under the white weight, suggests to the Japanese mind a type of masculine endurance that is admirable.

To the Japanese mind there are three types of tree beauty, inferred from the sayings: A pine country, a cherry country, a maple country. But Japan is all three: a country of blood-red maple leaves, a land of opalescent cherry blossoms, and the home of the most wonderful and fairy-like pine trees that the world has ever known. The cherry blossoms brighten the barren branches of early spring, and the red maples adorn the sombre tints of the dying year, but the pine tree preserves its bright and sturdy greeness the year round. This unchangableness of character the Japanese much admire. Like true character, the pine tree is always itself; like men it lives everywhere, on mountain, plain and in valley. The rough and forbidding agularity of crags and crevices is clothed with soft green pines. It makes the barren wastes look rich and green. Go where one will, however lonely the place, a pine tree will always be found to bear one company. The characteristics of the pine tree are deeply and indelibly impressed on the Japanese mind. To us it symbolizes constancy of heart and strength of spirit, signifying the calmness and felicity of vigorous character. For every New Year season it is the favourite material for the adornment and decoration of houses and streets. The numbers of family crests made from various modifications of pine tree representation in Japan would form a volume of description. In art it is a favourite design for every sort of object, while pictures of pine trees are more common than any other. In literature and song the pine tree abounds. References to pine trees on the hill, and snow-clad pines, always touch the heart of the Japanese. The tree is cultivated and petted in every garden, however small. At weddings it is the symbol of fidelity and long life for the newly married pair. Among the ripening years it suggests a rich and ever-green old age, the beauty that never grows old.

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JAPAN'S HOPE

By Dr. R. MIDZUNO

(Vice-Minister of Home Affairs)

THIS is an age of unexampled progress in all lands. The strides that Japan has made in the last two or three decades are a surprise even to herself, and yet her advancement has been almost nothing compared with that of Europe. The rapid progress of Germany in the last few years has been especially marked. In some respects it is simply astounding. The Berlin of ten years ago was a village compared with what it is to-day. In such things as hotels, means of communication and other essentials of a well appointed city Berlin was away behind London and Paris. But the Berlin of to-day successfully vies in magnificence and up-to-dateness with any other great city of the world. So much has it changed that to a person revisiting it after an absence of only ten years it seems like another city. Magnificent public buildings now adorn the principal thoroughfares, elevated and underground railways run everywhere, and harbour improvements and general shipping facilities have advanced beyond recognition.

One naturally asks what is the cause of this rapid progress in Germany? The cause is no doubt somewhat compex; but it is safe to infer that the main causes are education, industry and energy. Germany is a brilliant example of what proper education can do for a nation. In thrift, industry and general economy of labour and time the Germans can now rival if not quite outdo the English. In this respect they are more like the Chinese than any other people, but they have more intelligent and practical powers of direction and so reap more abundant harvests. In this respect the spirit of competition with Britain has lent wonderful impetus to German advancement; and if the present rate of progress is maintained, and we have no doubt but that it will, Germany will soon be the greatest nation on earth.

Of course the advancement of such countries as England, France and America has been perhaps equally great, but it has not been so marked. It is more like the progress and growth of the adult man, not so noticeable as that of the youth, as in the case of Germany. Though the adult may advance quite as rapidly as the youth the change is not so striking or impressive. British civilization is a monument of unrivalled greatness, to be sure. A survey of it makes one feel like traversing the foothills of a vast mountain that towers above the clouds of Heaven. In this respect Britain is greater than Germany: her foundations are deeper and more solid.

The progress of European nations is no doubt part of the general progress of the world, which, like a vast stream, takes all nations on its bosom or else leaves them stranded on the shores of time. Japan too is adrift on this stream, and her navigation, though perhaps less rapid than the great western turbine ships of state, is nevertheless making appreciable headway, and has every

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hope of reaching a high destiny. But if we are to make the progress that we should, it will not be sufficient for us to sit wrapt in amazement over the progress of western nations; we must be up and doing ourselves, emulating them in all worthy directions. No one can save himself by simply admiring the capacity of others to attain salvation. He may use others as an inspiration toward the desired end, but unless he makes it a point to get to that end, he will never reach it.

Now Japan's hope toward this great achievement lies with her young men. On their shoulders rests the fate of the Empire. It is a matter to them for paramount consideration. And our first step must be in the direction of independence and self-support. The secret of advancement in all western countries is to be found in the spirit of manly independence that everywhere prevails among the people. This results in a high degree of self-government and self-help, which leaves the nation free to go ahead. No one thinks of depending on parents or elders or even others: each is trained to depend on himself and do his part in promoting the interests of the great whole. In America it is said that the sons of even well-off parents will set out to sell newspapers to get a little pocket money, and attain the first degree of independence. It is a spirit that is to be admired and emulated. Some of the greatest men of the west have worked their own way through college, and are proud of the achievement that gave them their start up the hill of fame. This habit of not despising labour is a fine quality of mind. The young man who regards labour as sacred, is likely to succeed. The money earned by hard, honest labour is seldom squandered on useless things: it goes to the making of the future. No man who sets a proper value on his own ability will treat lightly the results of labour. Thus proceeds the spirit of thrift and conservancy that makes wealth, and material as well as moral progress. The saving of money in itself is but a small thing compared with the production of a character qualified to manage and utilize it for the best interests of the individual and the state. Hence the importance of good parentage and education. The mental and spiritual factors are of vital importance in the ultimate outcome.

In travelling through western countries a Japanese is impressed by the amount of reading done by the people of Europe and America. Passengers in trains, boats and cabs seem always to have a book or a magazine at hand, and every opportunity is seized to master its contents. Thus while Japanese travellers under the some circumstances would be found gossiping or eating or idling away the time, Europeans are found improving themselves mantally, and possibly morally as well. Western people seem to be always either working, reading or exercising. Too many of our young men imagine that reading ceases with graduation from school or college. It is surely a defective education that does not cultivate a habit of study. It is wholly a mistaken notion to regard books as for students and schoolboys only, and not also for men of practical affairs. Men of cautious and studious mind are not so likely to fail in business and enterprise as those who dislike to read and think. The wise man is he who associates with the wise men of the

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past as well as those of the present. It is only thus that he can get proper inspiration and be guided along the right path. I feel convinced that we Japanese lose more from lack of reading than from almost any other of our many defects, I was deeply impressed by the fact that at the time of the great earthquake at Messina most of our people had no idea where it was. Indeed we have many people who know little or nothing even about Korea and Manchuria. This is only one more proof of how much we lose through not cultivating the habit of reading. If one utilizes only his spare moments in reading good books the difference to this mind in the course of a few years is vast and very important.

If our young men upon whom the future of the nation depends, are to make themselves fit for the responsibility thus devolving upon them, they must not only be careful readers and have sound bodies, but they must abandon the mistaken notion that success is a matter of luck, a thing that comes to him who waits. We have not yet begun to learn that genius is the habit of taking pains. Our young men do not yet realize that ends are secured only through adequate means. Consequently we have great numbers of young people wasting their time building castles in the air, and living in illusion: Some day they will attain unto greatness if they only wait for it. This is perhaps due to the social confusion that naturally attends a transition period in a nation's history. Our minds are greatly mixed up, and we yet know little about the great world around us. We have knowledge without experience; and so situated, we are too apt to fancy there are short cuts to truth, to success and to achievement. But with the rapid evolution of our social and industrial order there is a constant and increasing demand for men of parts; so that every man that is fit to do something will be likely to find something to do. The main thing is that our youth should fit themselves for duty and responsibility by all kinds of mental and physical activity and experience, abandoning the bad habit of coveting what they are unworthy to attain, being ignorant of themselves. If a young man does his best always he will always find the best to do.

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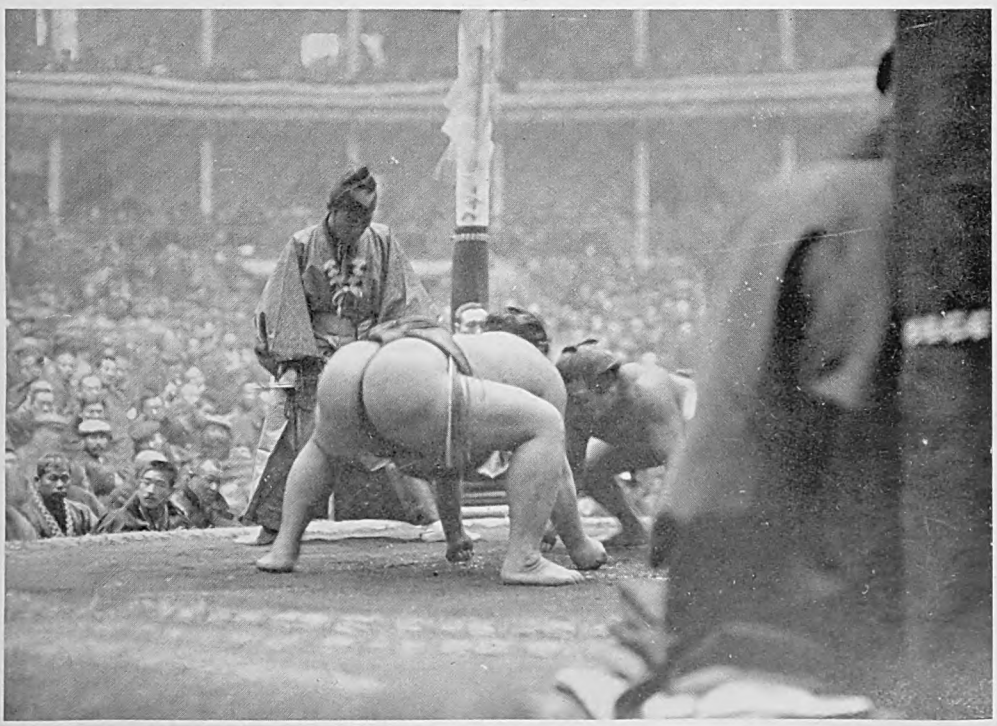
ENTRANCE TO WRESTLING HALL AT RYOGOKU



WRESTLING MATCH

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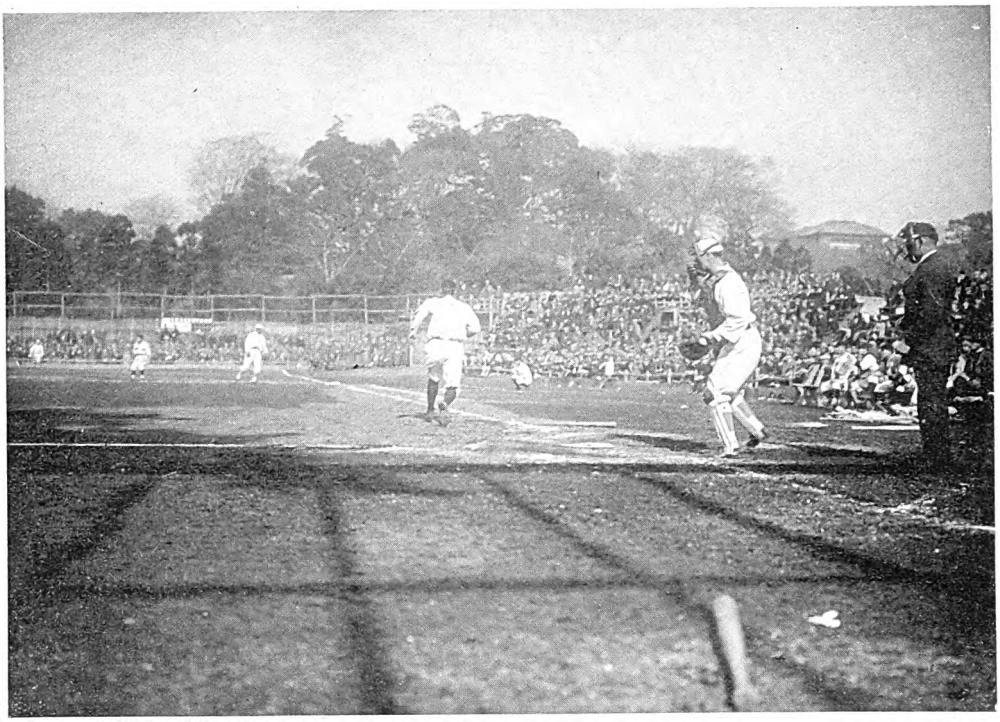
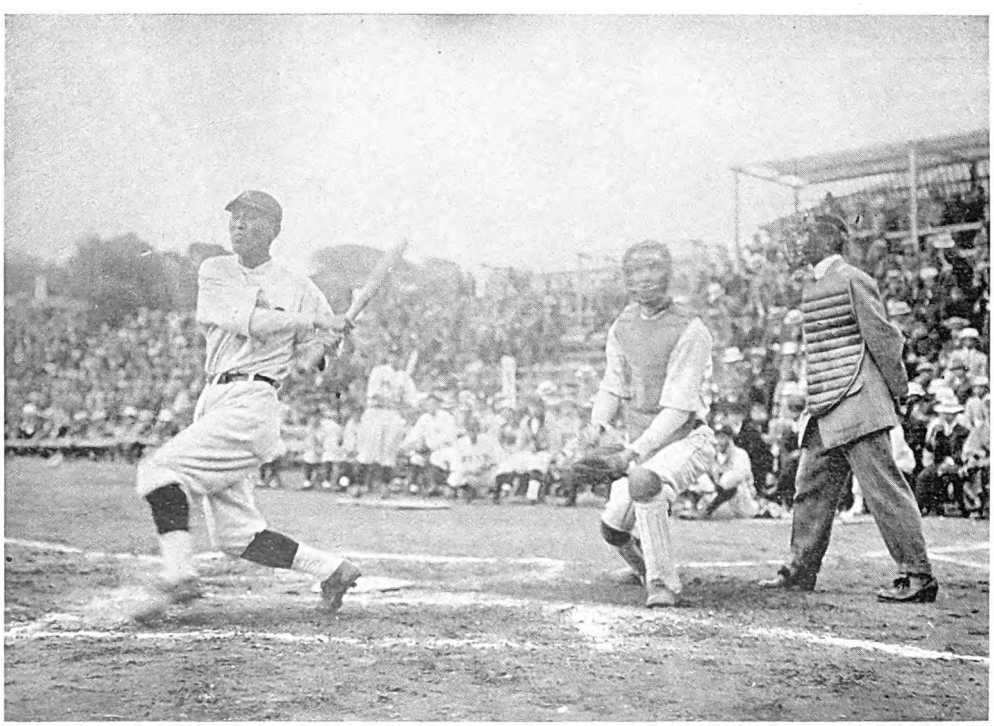


A TOKYO DIAMOND



FUTURE GAME OF JAPAN

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THE NATIONAL GAME

By PROFESSOR ABE

(WASEDA UNIVERSITY)

EVERY country is supposed to have its national game; and many will wonder what it is in Japan. Many customs may be fixed by the will of the State, such as certain holidays and the forms of state funerals, but the fixing of what shall be the national game is quite beyond the power of the State. Base-ball is usually regarded as the national game of the United States, and cricket the national game of Britain. Some people have regarded wrestling as the national game of Japan; but a national game, as I have suggested, cannot be artificially decided by the desire or opinion of a few. The question is not what some people would have to be national game of Japan, but what is destined naturally to be the game the Japanese go in for most. Needless to say no game can became national unless it is capable of exciting universal interest, not only in players but in spectators. Popularity is, therefore, one of the chief essentials of any game worthy of the name of national.

Speaking from this standpoint, then, we shall find ourselves obliged to agree with those who deem *sumo*, or wrestling, to be the great game of the Japanese nation. Both in practice, popularity and interest wrestling may regarded as universal among the Japanese. Wherever a match takes place people rush in crowds to see it, and are ready to pay any fee for admission. No matter what other affair of local or national interest is going on, whether it be the Imperial Diet or some dreadful scandal, all attention is at once withdrawn as soon as the doors of the wrestling arena are opened. Many a Japanese knows not the name of the chief officers of state, or those of famous experts in this or that department of achievement, but he will always be able to tell you at once the name of the champion wrestler of the season or the year or the place.

Wrestling is popular perhaps because it is so old, being practised from very ancient times. Other games, like archery and *judo* are also old, but they do not command the attention of the public at all to the same extent as wrestling. What is the peculiar fascination of wrestling? It does not produce any better physical development than other games. Wrestling produces a ponderous body which has little practical value otherwise. In modern warfare the size and strength of the human body are as nothing compared with accurate use of arms. It is therefore the popularity of wrestling that entitles it to be called the national game of Japan. In order to overcome the defect of mere individual physicial contest the wrestlers are divided into eastern and western camps, so that it is now often the glory of the side rather than of the man that wins. The banner of reward, too, is bestowed on the winning side rather than on the champion. This tends to put the game more in the category of baseball or football. It means that as time goes on the Japanese mind will prefer more and more games that

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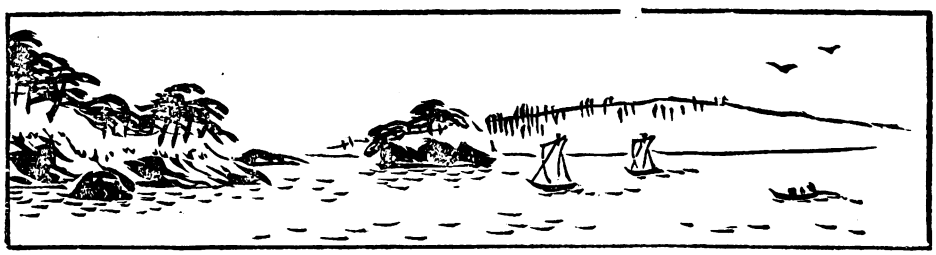
show sides, like baseball and football.

In my own opinion there seems to be no question that in time baseball will completely oust wrestling as the national game of Japan. Baseball has superior physical advantages that the people of Japan cannot fail to recognize and appreciate. Apart altogether from its natural advantages the public will themselves decide as to whether they like it or not; and it seems to me there is now no question that baseball will become universally popular in Japan. It is indeed popular already everywhere. No doubt the contest for the preëminence will go on between wrestling and baseball for some time yet, but some of us have no doubt at all as to the issue. Another generation and the victory of baseball will be complete. The young men now growing up represent the baseball generation, and with the passing of the last generation the love of wrestling will disappear. There is no game now practised in Japan which can win such popular interest among spectators as baseball. Compared with *judō* and wrestling, baseball represents all the difference there is between an individual fight and a real battle. The interest and the skill involved are superior, and the interest of the spectators is, likewise, superior and more intense. A regatta or a wrestling match may retain interest so long as held only once or twice a year, but they cannot, like baseball, excite the same intensity of interest everywhere and at all times, no matter how often they take place. There is nothing monotonous about baseball.

When Japan comes to have great national baseball teams, as they have in America, the game will be supreme over all others throughout the Empire. At present only two or three of our colleges have shown any degree of excellence, although the game is played in almost every school. Our best baseball teams have now gone abroad some seven times, and foreign teams have visited Japan eight times; and the interest in these exchanges was so great that the entrance fees paid all expenses. That this should have been done in Japan as successfully as in America proves the interest of the Japanese in the game. It is a game that appeals immensely to an active and agile race like ours, which appreciates the art of every clever movement and every apt display of skill; and there is now doubt that in a short time baseball will be the national game of Japan.



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HIMEJI TO IZUMO

TO anyone familiar with the history of Japan the above names suggest all that is associated with natural beauty and age. A trip through these districts brings one into the cradle of Japanese civilization. The new railway line from Himeji to Idzumo was opened last year; and now the traveller need no more have to depend on the uncertainties of horses on the one hand or jinrikishas on the other. Starting at Himeji the line runs through a country as beautiful and picturesque as it is historic. Himeji, which was long ruled by the great *daimyo* of Sakai, now Count Sakai, is noted for its beautiful castle, called in ancient times *shirasagi-jo*, or white-heron-castle. It was so called because it is painted white, and gleaming through the pine trees, suggests the plumage of a heron, than which there is no picture more suggestive of beauty and delight to the Japanese mind. From Himeji the line turns north and soon enters the province of Tajima. The first village encountered is Ikuno, noted for its vast silver mines. At Ikuno is a large smelter for refining silver ore. Ten miles further on the train comes to Toyoōka delightfully set among the mountains, near which is a little town called Idzushi were Lord Sengoku lived long ago. Near this place is the famous Tsuruyama, or Crane Mountain, where cranes were accustomed to gather of old. For some years the birds disappeared, the reason being unknown, and the people were deeply distressed over the desertion; but at last in 1894 a pair of cranes was seen again hovering over their old haunts, to the immense satisfaction of the community. The crane is a much-prized bird among the Japanese, suggesting longevity. The return of the cranes and their hatching a brood once more on Tsuruyama were hailed by the people as an omen of some great significance, and the news spread at once over the whole country. Just then came the report of Japan's victory over China in the battle of the Yellow Sea, and everybody understood why the cranes had returned. After this the birds almost deserted Tsuruyama again; and the people talked much of the meaning. Then in 1904 back came the cranes once more, and the people again began to ask what the omen signified. Then came news of the great victory over Russia in the battle of the Japan Sea, and the import of the omen was satisfactorily explained. No wonder the cranes of Tsuruyama are regarded as sacred birds; and every one passing through the district should see this mountain. On the side of the sacred mountain rest-houses are to be found, where, after paying respects to the sacred birds, one may sip tea and purchase picture-cards of the cranes. About three miles from Toyoōka is a cave known as *Gunbudo*, about 240 feet deep, which all travelers will find interesting to explore. It is one of the largest and most curious underground caverns in Japan.

Every visitor will like to stop at Kinosaki where there is a hot spring, and from which one is in easy access of the famous cave. This place is not very far from Kyoto, from which a great many visitors come each year. The spring has been a place of note since the yerr 629.

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All round the south-west side rise beautiful hills soaring into distant mountains, facing a pleasant river that runs eastward. Those who care to ascend the mountains may have a fine view of the Japan Sea towards the north. At this place is an ancient temple, the *Onsenji*, established by the priest Dochi in 741, who was the first pilgrim to the spa. The temple has an antique eleven-faced statue of Kwannon, carved by the famous Buddhist sculptor Keibun, and a *niwo* by Unkei.

At Hamasaka station one is in the Migumi district, not far from another old temple, the *Daijoji*, sometimes called *Okyo-dera* on account of having a number of pictures by the famous painter, Okyo. The temple is said to owe its establishment to Gyoki, a priest who at the instance of the Emperor Shomu set up the worship of Buddha in this place in 745. During the Tokugawa period the temple was destroyed, and a priest went all over the empire begging until enough was collected to rebuild it. There is an interesting story to the effect that as the priest was collecting the money he met a poor student in Kyoto, who said he had ambition to become a great painter but had no money to proceed to Edo to study, and the priest lent him 3 *kwanme* of silver, with which the lad found his way to Edo and became finally the famous painter Maruyama Okyo. Just at this time the priest had succeeded in getting the temple completed; and on hearing of this Okyo proceeded with his pupils to the *Daijoji*, painting the famous pictures there in return for the kindness of the priest to him in the days of his adversity. The temple is worth careful study, an account of which in detail would take more space than we can allow.

Proceeding to Shiomi station one comes to another hot spring at Iwai, with which is associated many a tale of ancient Japanese history. It is said that Fuyuhisa, second son of the great Fujiwara Fuyutada knowing that his mother intended making him heir, pretended that he had gone mad, and ran away from home to this place, being the first to discover the hot spring. The Emperor Seiwa praised the young man's loyalty to his elder brother in thus refusing to take the heriship away from him, and gave him the whole tract of land for himself. He built a villa at Iwai and thus grew up the village.

Tottori is the chief town of the province of Inaba, with a population of some 30,000 people. The former lord of the place was Viscount Ikeda, whose castle still stands there. Near Shimoichi station is Funanoyesen somewhat renowned in the annals of Japan. It will be remembered that the Hojo military clan exiled the Emperor Godaigo to the island of Oki. This was a signal for the loyalists to arise for the subjugation of the Hojo family. They managed to get the exiled sovereign away from the place of banishment and brought him safely to the coast of Hoki. Nawa Nagatoshi, one of the loyalist warriors, built a palace for the Emperor at Funanoyesen on the west side of the hill near the beautiful woodland. At Mikuriya station is a shrine dedicated to Nawa Nagatoshi. Not very far from this spot is Mount Daisen, noted for grand views. On the north side of the hill is the Daisen temple, erected in the 8th century by the priest Yoren. The image of Jizo was placed there by the priest Jikaku Daishi. It is said that the Emperor Sujaku worshipped at this

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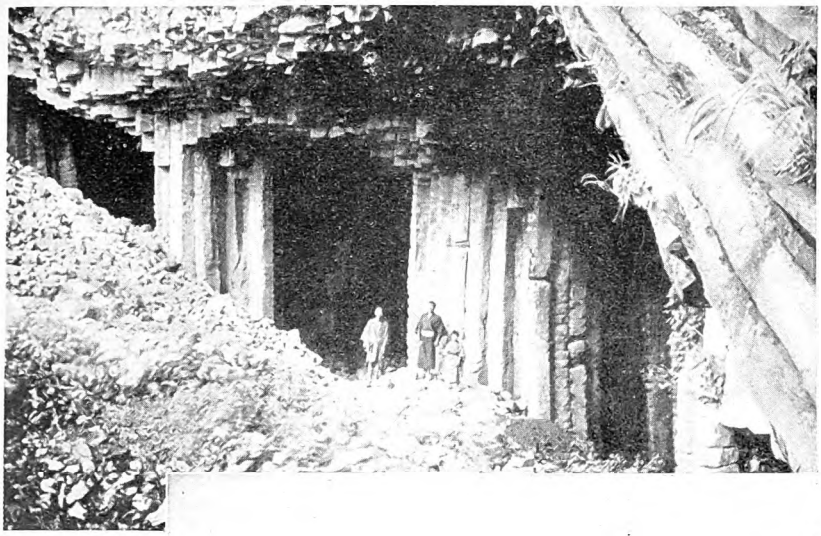
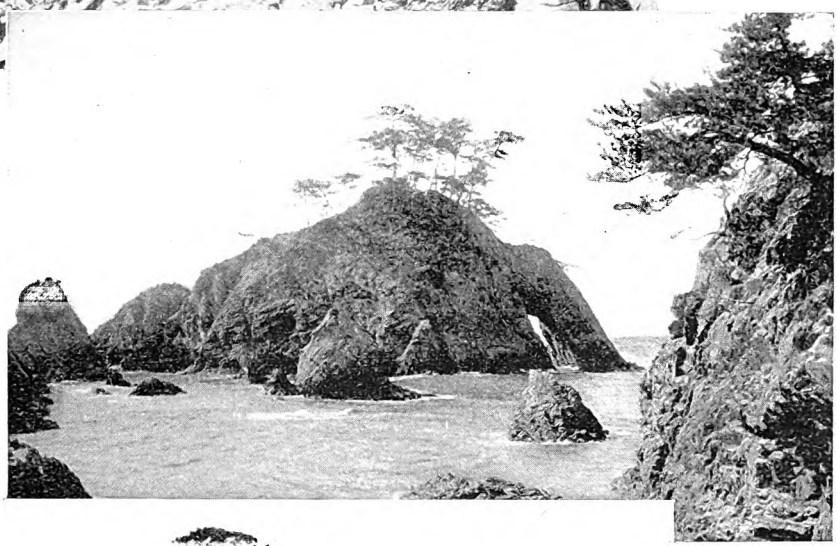


GEMBUDO



COAST SCENES AT AJIRO

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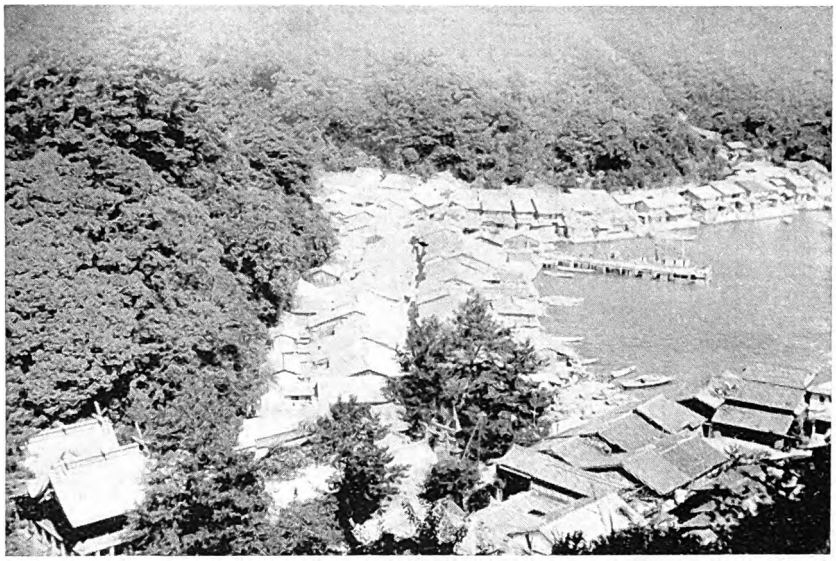

MIHOGASEKI

TOGO
HOT-SPRING

MOUNT DAISEN

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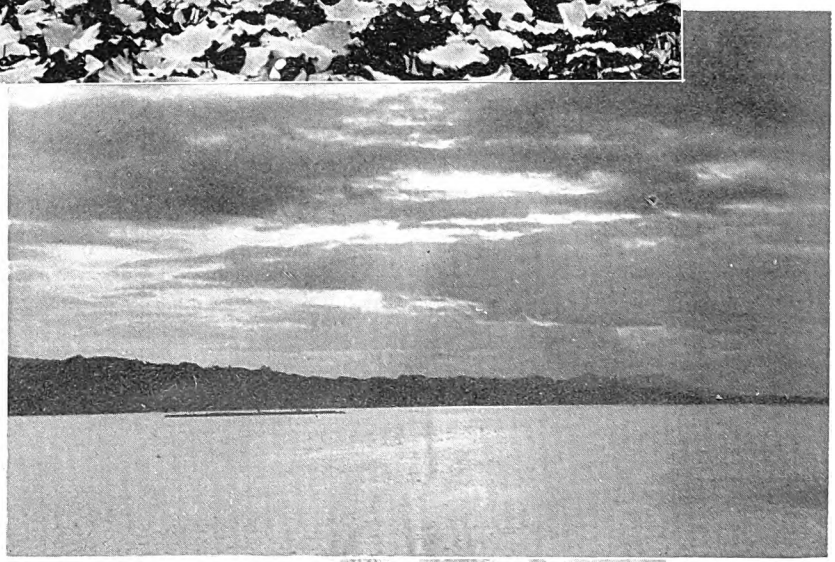
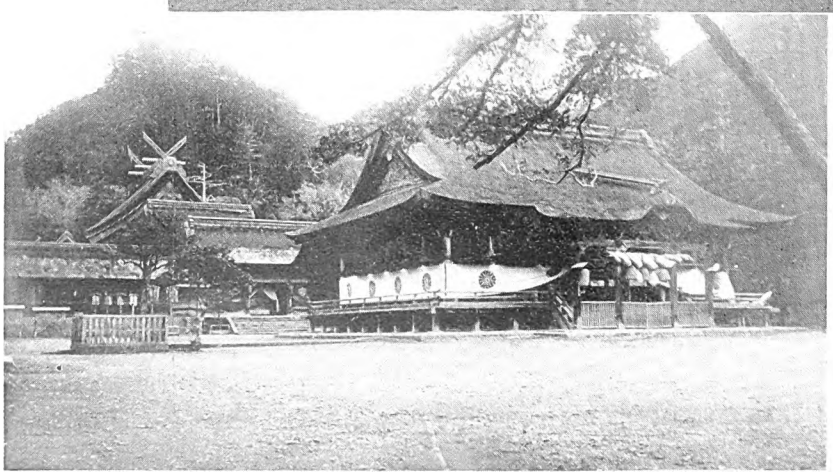
MATSUYE CASTLE



LAKE SHINJI



IDZUMO SHRINE

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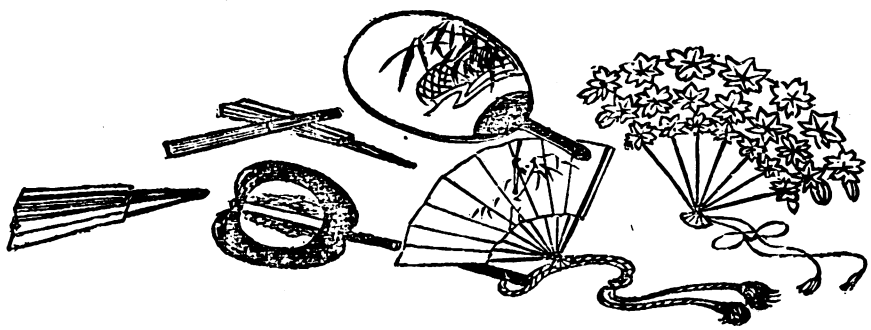
temple, praying for the subjugation of the rebel Masakado. A temple thus renowned for over a thousaud years and set in the most picturesque scenery is well worth a visit.

Yonako station is not far from Yomiga-hama, a small peninsula about two miles wide by ten in length. To the north-east stretches away the Sea of Japan, and south-west lies an inland sea with numerous islets; while all along the coast are fair scenes of green pines on white sand. The ascent of Mount Takao in Izumo brings one through more entrancing scenery, even more beautiful it is alleged, than that of Ama-no-hashidate in Tango. It is in fact called the *Daitenkyo*, which means greater Ama-no-hashidate.

Matsue the capital of Izumo is a most interesting old city, with its ancient castle of the Matsudaira clan, a branch of the Tokugawa family. The ruins of the castle lie in a park easy of access. The fortress was erected in 1601 by Horio Yoshiharu, a henchman of the famous Hideyoshi, and was named the *Chidori-jo*. With the rise of the Tokugawa family the estate was confiscated and given to the Matsudaira family. Lake Shinji is not far from Matsue, a large and beautiful sheet of water some 30 miles long by ten broad, noted not only for its entrancing scenery but for its fine fish. The fish is called *suzuki*. The Japanese pronunciation of the Chinese name, Sun-kiang, where the fish was famous for its fine flavour, is Matsue; hence the town has taken its name from he Chinese name of the fish, *suzuki*.

At Matsue is one of the most famous of the national shrines, the Miho, dedicated to the Imperial ancestors of Japan. The great festival takes place on April 7th. At this time a curious ceremony is carried out. The image of the divinity is placed in a boat surrounded by a high wall of greens, with a huge *gohei* rising in the middle. The boat sails out on the lake; and as it approaches the coast a free fight ensues to secure the *gohei*, hundreds of people taking part, many of whom fall into the water in the struggle, but few are ever drowned. There is a belief that the shrine protects from water and fire, and a big business is done in the sale of charms against such accidents. Near the railway station is a shrine dedicated to Okuni-nushi, the god of marriage.



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SHAKSPEARIANA.

Ambition no

Transduction no

Shylock no

Hypercriticism no

Upon the mo mm.

Long in the no nubis. Second Act

The curse down to Styx

Bar longer will it come to me.

I sit in my lonely pilgrim.

Is this mocking night.

By Hibernio, 7th century

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SLEEPLESSNESS

Ashibiki no
Yamadori-no-o no
Shidari-o no
Naganagashi yo wo
Hitori ka mo nen.

Long is the mountain pheasant's tail
That curves down in its flight;
But longer still, it seems to me,
Left in my lonely plight.
Is this unending night.

By Hitomaro, 7th century

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ORIENTAL PHILOLOGY

By PROFESSOR S. KANAZAWA

HOW far the races of the Orient are related is an interesting question; and perhaps the easiest essay toward probable inference is by means of philology. This science, whether literary or linguistic, may, of course, if one is not most careful, prove fertile in false inference, leading to conclusions involving racial relations whether the relation be of blood or is purely philological; but in the Far East it is most likely that where comparative philology shows language relation blood affinity must more or less exist. Mongolia, Manchuria, Korea and Japan: these are the races and peoples whose languages and dialects furnish the most interesting and profitable basis of comparison in such a study. Up to the present, Japanese scholars have paid very little attention to the subject; but the western challenge to the people of Mongoloid extraction raises the question of racial origin. There is little in history to throw any light on the question; and consequently the scholar will feel inclined to depend for the most part on what language may teach him. It will, for instance, be apparent to any scholar who has made a comparative study of Korean and Japanese that there is a close relation between the two languages, though perhaps not closer, if as close, than that obtaining between English and French. As to the relation between the languages of Manchuria and Mongolia and Japanese we are not so sure, for studies in this direction are of too recent a date. But as these languages undoubtedly indicate something kindred to Korean we may assume that there is some relationship also with Japanese.

During the rise and development of races and nations the most important feature of existence was probably *movement*; and words expressive of movement and direction show the relationship, if any, that exists between languages, more accurately than most other words. Jacob Grimm, in his *Geschichte der Deutschen Sprache*, emphasizes the importance of words implying direction, especially those expressing ideas of *before* and *behind*, and *left* and *right*. The Hebrews, Romans and Celts always spoke of the East as *before*, the West as *behind*, the North as *left* and the South as *right*. From this one may infer that all these races were originally sun worshippers, and took their ideas of derection from the position of one facing the sun-rise. From the fact that the Greeks referred to the West as the *left* we may infer that they were a race whose direction was mainly toward the North, the direction gradually changing as they advanced. The custom of using such expressions as *behind* and *before*, *left* and *right*, instead of the terms north, south, east and west prevailed to a large extent, among certain Turkish tribes as well as among the Mongolians, Manchurians and Koreans. We are convinced that words expressing direction have a close relation to racial movement.

The Chinese phrase, "kings face south" means that the main advance of that race was southward. And such inference seems to be borne out by history, since Chinese development has been chiefly a series of advances toward

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ORIENTAL THEOLOGY

By PROFESSOR S. KAINEAVVA

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the south. In the *Setsumon* Etymological dictionary the Chinese word for *north* is shown to be derived from a root meaning to turn away; it comes from the figure of two men standing back to back. Moreover the word for 'beating a retreat' is compounded of two words which mean 'to destroy' and 'north' or a combination that signifies 'destroy' and 'turn your back' or 'run.' The ideograph made up of two men facing each other means 'to obey' or 'follow.' It is evident that these expressions originated in the march of the Chinese race from the north toward the south. To them the north is always behind.

Likewise in the three ancient Korean states, known as the Hun states, the movement appears also to have been from the north. One of these states was Kudara whose people originated from the *Fuyo*, who came down from the north and called themselves the 'South Fuyo.' The natives of another of the Hun states, the *Shiragi*, also believed themselves to have descended from the north. The other state, Koma, was divided into five parts, a central province with four around it, representing *behind* and *before*, and *left* and *right*. A careful philological study of the Korean language will show that the use of words implying direction is the same as those indicated of the other races about them, including Japan. In the *Nihon Shoki*, one of our ancient records, south Korea is called *Arihishi-kara*. The word *arihi* is the same as the Korean root, *ap*, which means *before*, and so *Arihishi-kara* simply means Front Kara. The three provinces of Chusei, Zenra and Keisho are now collectively called *Zendo*, the front provinces. Mount Mokufu, situated south of Seōul, is called *Zenroku*, or Front Roku; and Mount Hakugaku, north of Seōul, is called *Back Roku*. So also the front of the head is described by a word meaning south, and behind by a word meaning north. All this goes to show that undoubtedly the Koreans regarded the north as behind and the south as in front.

How is it with the races of Manchuria and Mongolia? These two races reveal much the same thing. To them the north is also *behind*, and the south *before*. The Manchurian word, *chulerki*, which means *south* or *before*, and the Mongolian word *omuno*, have the same meaning. Similarly also the Manchurian word, *amarki*, north, and the Mongolian *hoitu*, north, or behind. All these people therefore must have moved in the same direction for countless ages, and have had a common origin. It would appear certain that the Korean people came from among the Mangolian and Manchu races. Therefore in studying the philology of these languages one must study them in relation to each other. And the Korean language will probably be found to be the connecting link between Mongoloid languages and that of Japan. Not that we believe these other languages influenced the Japanese tongue so much as it influenced them. One has only to quote a few words from each of these languages to see similarity between them:

English	*Korean*	*Manchu*	*Mongolian*
river	kaiur	kolo	kal
mother	omi	omo	om
field	tur	tala	tala
fortress	siki	saha	sako
man	kun	irhon	hun

And the comparison might be continued indefinitely, especially if we compare any two of the languages and not all three

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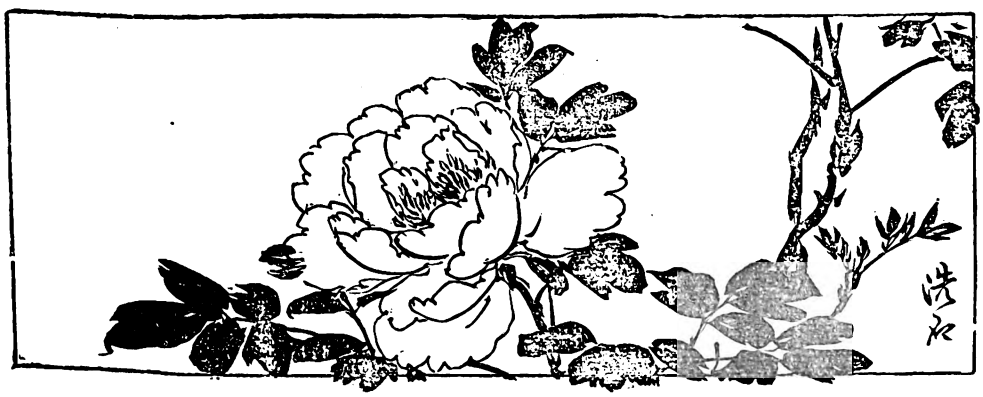
together; for there are numerous words common to two, but not to all three languages. Perhaps more is to be inferred from the word *kun*, than the others; it seems to be common to all these languages, including Japanese. In Japan boys were called *oguna* and girls *meguna*, *o* meaning male and *me* female. The word for mother has also a close relation to the word used in Japanese, where we have the same root in such words as *chiomo* nursing mother, *yuomo*, wet nurse, *imo*, younger sister and so on. In the old Japanese records, the *Kojiki* for instance, *agi* means child, which suggests the Korean *aki*, son; and the Manchu *aka*, son. The Japanese word, *midzu*, water, is probably related to the Korean word for stream, *mur*, and the Mongolian *muron*. Again in Manchu the word for clothing is *kuromo*, in Mongolian *hurum*, Korean *hurumai*, which resemble the Japanese *koromo*, a general term for all kinds of dress. In parts of Japan it is a custom to call food or rice *bosatsu*, which means Buddha, the giver of all good things; and in Manchuria it is called *pude*, Mongolia *pudaka* and Korean *psar*, all evidently derived from the common stem, Buddhisattva. The words used for castle in the continental Asiatic languages also resemble the Japanese word, *shiro*, which means castle. We see it also in the ancient Japanese word *shikishima*, used to designate Japan, which might mean castle or barrier island.

We have of course but scratched the surface of a very deep and far-reaching problem, but enough has been said to show that there is undoubtedly good ground for assuming a close philological relation between the oriental languages indicated, and inferentially a kindred origin of peoples. The subject as yet has received no adequate attention from scholars, but as time goes on no doubt it will prove more attractive and profitable. The Mongol races were among the greatest of the ancient world; those who come from them have descended from good stock and may look forward hopefully to fine development if they only get a chance. They at least have cause to have more self-confidence than they have as yet displayed, and should march on fearlessly to fulfil their great destiny.



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COMMERCIAL EDUCATION IN JAPAN

BY SUNYA KOSHOJI

WITHIN Japan's own domain in contact with the civilized world it could not take long to realize that itself was ever to compete successfully with the outside world also must undertake commercial development. Foreign trade and trade conditions progress, however, without any fair experience; and for those Japan at the beginning had to depend on foreigners. It was clear that under such circumstances the foreigners would also reap most of the harvest, and so the nation set to work to promote commercial education. It was a gigantic task; for Japan had to attempt to accomplish in a few years what western countries had only after centuries of experience. But the fact that to-day Japan is the leading commercial nation of the Far East proves how rapidly her people absorbed the principles of western trade, so that now her flourishing institutions, her merchant princes and her growing mercantile fleets are successfully competing with the whole world.

Among the pioneers in Japanese commercial education was the late Mr. Jiro Yano, who used to say that if a Japanese boy wanted to get a good idea of commerce he should be sent to Nagoya, which was then more advanced in lines of trade than most other places in the country. There Mr. Yano had established the first modern Japanese business men were trained. Mr. Yano was accustomed to say that he had some four thousand graduates, scattering to the young men who had prepared for commercial life. This veteran of commercial education in Japan died some eight years ago, and a worthy successor has been found in Mr. Jellinyan. The spirit of the departed veteran is believed still to preside over the school, guiding the young men who study there in preparation for the development of their country. The Nagoya commercial school has just celebrated its thirtieth anniversary, and is now showing greater expansion than ever.

It is scarcely more than forty years since any proper system of commercial education began in Japan. The number of commercial schools in the country now exceeds one hundred; and the graduates of all those schools, on whom the commerce of the nation depends, now number more than 33,000, about 10 per cent. of whom are from the Nagoya Commercial School. When Japan was asked to send a commercial education exhibit to the St. Louis Exhibition the Imperial Government had no hesitation in naming the Nagoya school to prepare it, and thus represent the commercial schools of the whole empire. Again at the Anglo-Japanese Exhibition in London the Nagoya Commercial School received one of the leading awards for efficient work. The people of the city of Nagoya have deeply appreciated the work of the school and have done much to honour its principal. Mr. Jellinyan has also more than once received

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COMMERCIAL EDUCATION IN JAPAN

By SANYA KOSHOAN

WHEN Japan came first in contact with western civilization it did not take her long to realize that if she was ever to compete successfully with the outside world she must pay special attention to commercial development. Commerce and trade could make no progress, however, without efficient agents ; and for these Japan at the beginning had to depend on foreigners. It was clear that under such circumstances the foreigner would also reap most of the harvest ; and so the nation set to work to promote commercial education. It was a gigantic task ; for Japan had to attempt to accomplish in a few years what western countries had done only after centuries of experience. But the fact that to-day Japan is the leading commercial nation of the Far East proves how rapidly her people absorbed the principles of western trade, so that now her banking institutions, her merchant princes and her growing manufactures are successfully competing with the whole wide world.

Among the pioneers in Japanese commercial education was the late Mr. Jiro Yano, who used to say that if a Japanese boy wanted to get a good idea of commerce he should be sent to Nagoya, which was then more advanced in ideas of trade than most other places in the country. Here Mr. Yano had established pioneer commercial school and here the first modern Japanese business men were trained. Mr. Yano was accustomed to say that he had some four thousand grandchildren, referring to the young men he had prepared for commercial life. This veteran of commercial education in Japan died some eight years ago, and a worthy successor has been found in Mr. Ichimura. The spirit of the departed veteran is believed still to preside over the school, guiding the young men who study there in preparation for the development of their country. The Nagoya commercial school has just celebrated its thirtieth anniversary, and is now showing greater expansion than ever.

It is scarcely more than forty years since any proper system of commercial education began in Japan. The number of commercial schools in the country now exceeds one hundred ; and the graduates of all those schools, on whom the commerce of the nation depends, now number more than 33,000, about 10 per cent of whom are from the Nagoya Commercial School. When Japan was asked to send a commercial education exhibit to the St. Louis Exhibition the Imperial Government had no hesitation in asking the Nagoya school to prepare it, and thus represent the commercial schools of the whole empire. Again at the Anglo-Japanese Exhibition in London the Nagoya Commercial School received one of the leading awards for efficient work. The people of the city of Nagoya have deeply appreciated the work of the school and have done much to honour its principal, Mr. Ichimura. He has also more than once received

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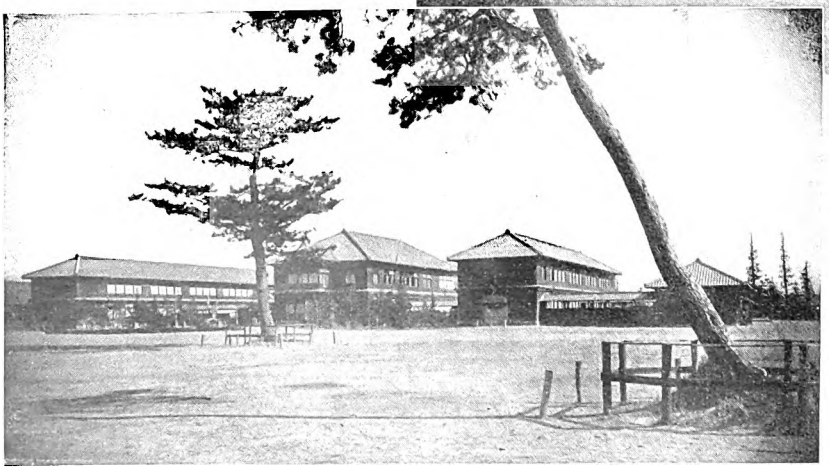

NAGOYA COMMERCIAL SCHOOL

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high commendation from the Department of Education as an educator of distinguished merit. The climax of honour was reached in the 43rd year of Meiji when the Prince Imperial visited the school and witnessed the work of the institution. One does not wonder that to a school that has so highly distinguished itself as a leader in true commercial education, even the leading merchants of Tokyo and other big cities send their sons to be under the personal supervision of Mr. Ichimura.

"The world is our Market:" so runs the motto of the Nagoya Commercial School, and this enlarging ambition the students keep constantly before them and carry with them wherever they go. It is not surprising, therefore, that many of the graduates from this school prefer to go abroad and extend Japanese trade into all lands There are now as many as 150 men from the Nagoga Commercial School carrying on trade in foreign countries. The number of students at present in attendance at the school is over 1,300. Recently the school has been celebrating its thirtieth anniversary; and its representatives, residing in almost every country on the globe, have been joining in the festivities and making great the occasion.

One secret of the success of the Nagoya Commercial School is the *espirit-de-corps* that prevails there: it is a family spirit characterized by thoroughness and efficiency. There the young men of Japan, the future bankers and merchants and manufacturers of the nation, learn that spirit of comraderie that should ever prevail among honourable and highminded business men. In this school ideals of duty do not conflict with ethical ideals. The fact that over 17 of the teachers at the Nagoya Commercial School have been there more than ten years speaks volumes for the spirit that governs the institution.

The exhibit arranged by the students of the school for the recent anniversary celebration was a most remarkable one. Every corner of the earth was commercially represented, showing what a fine museum and sample department the school has. At the close of the celebration the teachers and students made a pilgrimage to worship before the great national Shrine at Ise. After thus acknowledging their dependence on the Creator they proceeded to Momoyama to pay their respects before the mausoleum of the beloved Emperor Meiji. The Nagoya Commercial School sees no contradiction between the sacred and the secular; to the students there anything that is true and good, is divine. Religion patriotism, business, duty: all are one, as life is one. This, we venture to say, is a higher ideal than obtains in some of the more pretentious schools. During the 33rd anniversary festival a special service was held in memory of the founder of the school, the late Mr. Yano, the father of commercial education in Japan. In this school is constantly felt the influence of the living and the departed. Education with these men is no mere formality but a passion and a life. There is a pervading influence which is the authority for all that is done. It is the spirit of the first principal, Mr. Yano.

The present head of the school was trained under Mr. Yano, and has imbibed his spirit and methods. With Mr. Ichimura commercial education is a passion not a mere profession. After first graduating from the Tokyo Higher Commercial School Mr. Ichi-

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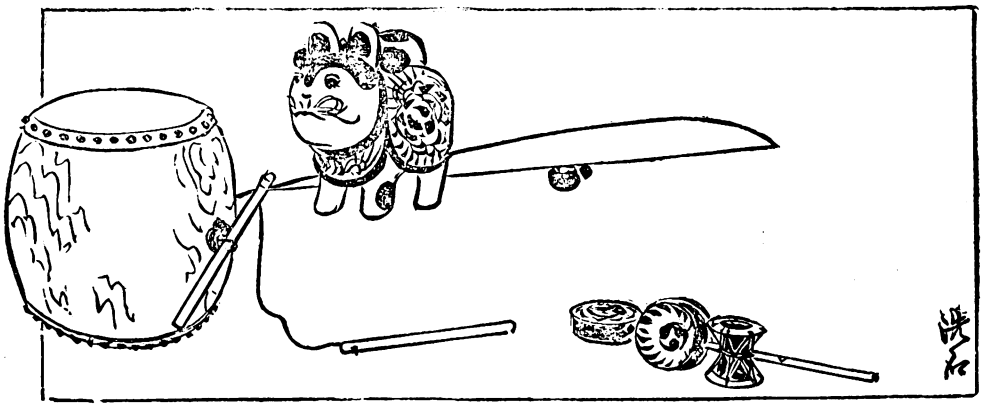
mura went to Onomichi in Bingo and there established a commercial school of his own. As proof of his interest in education at that time we may instance that made as many as 2,000 visits among business men to convince them of the necessity of commercial education and get a school started. As soon as he become connected with the Nagoya Commercial School he caught on to the spirit and method of Mr. Yano, whom he declares the greatest of commercial educators.

The Nagoya method is not merely to prepare the student for his life work, but to give him something permanent to carry with him into that work. What this something is may be regarded as moral and spiritual. It is an inspiration and an influence that follows a man all his days. The personal interest and guidance of the principal follows the student after graduation wherever he goes. The principal of the school is constantly consulted by his former pupils no matter where they happen to be. It is said that Mr. Ichimura receives as many as forty letters a day from graduates of the school, seeking advice in one way or another. The walls of his room are literally papered with post cards from scuccessful graduates in all parts of the world. He says it is a constant delight to him to be greeted by this display of good-will every time he enters the room. Mr. Ichimura has often been offered higher positions with more salary, but he refuses to to abandon his life-work at Nagoya.

The Nagoya Commercial School is to Japanese commercial education what a missionary college is to Christianity: it prepares men for world-wide work, and gives them ambitions accordingly. The ideas prevailing there are not merely domestic or local but universal. In the quadrangle garden of the school there is a pond with a model of the globe, known among the students as the "world-pond." On this globe are seen at a glance all the main markets of the world.

The three leading ethical principles of the school are: Loyalty and gratitude to the Emperor; Loyalty to parents, teachers and the character of the gentlemanly business man; loyalty to the school motto: "the world is our market." In most Japanese schools each class has its own room, and receives all its lessons there. But Mr. Ichimura has not followed this stereotyped plan. In the Nagoya Commercial School every subject of study has its own room with furnishings to suit; and the class goes to the room devoted to the subjecr it is to take up for the hour. Thus the atmosphere and environment of the class changes according to the subject taught, and the principles of education are the better enforced.



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MOTOR CARS IN JAPAN

IT was the late Prince Takehito Arisugawa who introduced the motor into Japan. It will be remembered that after the conclusion of the Russo-Japanese war the late Prince paid a visit to England; and while there had the use of an automobile, it being his first experience with the new mode of conveyance. When he came home in 1907 he was determined to have a car of his own, and imported a big touring machine with five seats. At first he used a regular chauffeur but soon learned to drive himself, and become quite an expert motorist. One day when Prince Arisugawa drove from his own mansion to that of Prince Ito in the suburbs of Tokyo, it was considered quite a triumph, and surprised his host greatly. On this famous journey the Prince was accompanied by Mr. Kishichiro Okura, son of the famous Japanese marchant prince of that name. When it was learned that the Prince had not only driven the car himself but had maintained a speed of 52 miles an hour on the trip, the community was nothing less than astonished at the achievement. The Prince was extremely fond of motoring, and devoted much of his leisure time to it. Once he was heard to remark in a joking manner that if he had not the dignity of an Imperial Prince to keep up, he would earn his living as a chauffeur.

The appearance of the first motor car in Tokyo was the signal for a large import of others, for the pleasure and comfort of the new mode of locomotion was at once appreciated by all. In one year from this time almost 100 cars appeared. That was in 1908; and by 1910 the number had grown to 300; while at present there are about 500 in Tokyo alone. Besides those in private use there are some forty taxi-cabs in constant use from the garages. In the whole Empire there are about one thousand cars at present. But the use of the automobile is ever increasing, and it is as yet difficult to say where the limit may be set. Japan has hardly yet reached that stage where people are beginning to sport motor cars without being able to afford them. But if the rage continues there is no doubt the time will come when we shall be saying, as they are in some other countries, that a motor car is not a sign that a man has money but that he *had* money. The first motor cars that began to tear through the rural districts of Japan caused no small sensation among the rustic inhabitants. Women with their babies would run for dear life to their huts crying out that a railway locomotive had escaped and was rushing wildly through the street destroying everything in its way. The sound of a motor horn was sufficlent to depopulate any street in short order. It took hens and dogs a long time to realize the speed and danger of the motor car, and hundreds were run over before they knew what happened. At first there were no speed laws, and in fact no regulations at all; and the motorist of these first days was blissfully free from all responsibility. The guardians of the law were as afraid of the motor as the people.

Now the motor is a common sight every moment in the Tokyo streets; and although the laws are strict and carefully

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enforced, accidents are not infrequent. Most of them, however, are caused by chauffeurs who run amock, being drunk or beside themselves in taking their girls for a ride. Many of our wealthy citizens have more than one motor. Most of the nobles and other persons of position have abandoned the horse for the car. Last year the Imperial Household itself decided on the use of the motor, two makes, English and German being ordered, and now His Majesty the Emperor rides a car on occasion. The state carriage is, however, still drawn by horses, and the Emperor and Empress are both fond of a good team, of which they have several. The special car used by the Emperor is an exact model of that used by King George of England.

The use of the motor as a public conveyance is of slower development than as a private luxury, but the taxi has come and will stay. At the chief railways stations now the taxi-cab may be found waiting its fares like other vehicles. The rates are about 60 *sen* a mile, with ten *sen* more for every additional half mile. In stormy weather or at night or to the outskirts of the city the fares are from 20 to 50 per cent higher. Cars hired from the garages come higher, the rate being usually from 4 to 5 *yen* an hour, according to the size of the car.

The business of dealing in motor cars is now quite brisk, and competition is keen. Big importers of general merchandise, like the Mitsui Company and the Takata Company, have entered the lists, and with their superior ability as capitalists, it is difficult for the smaller firms to compete. There are, however, many other agencies, all doing a more or less profitable trade. Of course the foreign agencies are also in the lists, which tends to make competition still more keen. Almost every make of car is used; and all the leading makers of England, America, Germany and Italy find a ready market. The American, English and German cars are the most popular.

One of the difficulties at first was to obtain reliable chauffeurs. Only men who understood something about engines were able to manage the cars; and many engineers took out licences and spent their spare time at this work. Repairing was another matter of difficulty and inconvenience. Soon the bicycle shops began to take up repairing, and they also learned how to drive motor cars. In time facilities for learning how to become chauffeurs were arranged, and the metropolian police board began to issue licences to those who were able to qualify by proving to an expert that they were able to manage a car. When a man wished to take out a license he applied to the police board; and an expert was sent for a trip with him, the expert directing where to go and where to turn and so on, till he had satisfied himself that the man might be trusted with a car. The wages of chauffeurs in Tokyo are from 30 to 50 *yen* a month. Most of the leading motor car agencies have facilities for training chauffeurs, and can supply any one purchasing one of their cars. In these schools a man must take a course of six months, the first two being devoted to the mastery of driving, the next two to taking a car apart and putting it together again and learning the management and care of the machinery of the car, and the last two months are given to acting as assistant chauffeurs.

As to manufacturing motor cars Japan

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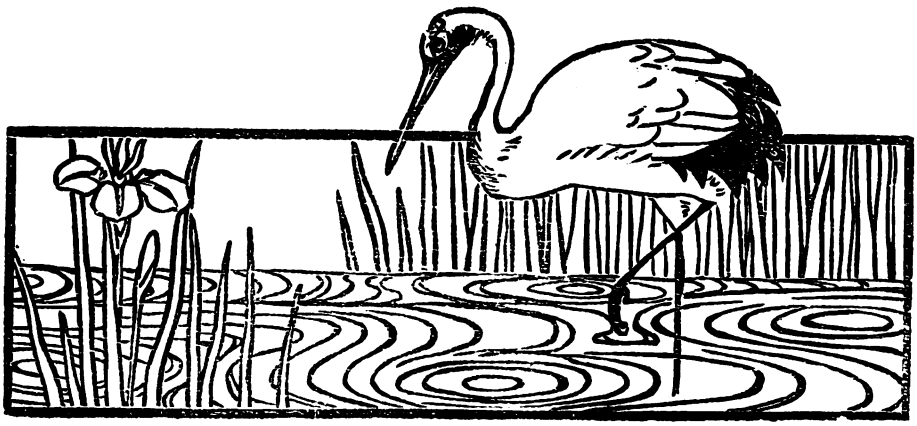
has as yet not made much progress. Most of the business in this direction is in the making of parts, as in the case of bicycles. There is a big trade in the importation of tyres and other necessities of the motor trade; and one sees the leading makes of tyres well advertized in the papers and along the public streets. The use of motor cycles is also fast becoming a vogue, and every little while their machine-gun racket may be heard blazing a trail through some crowded street. In these the British and the American models appear to be the most popular. Side cars have also come into fashion in Tokyo. Japanese women have never taken to the bicycle as western women have. Their clothes are not suited to it; and consequently they must have a special suit for riding, which is not convenient for those engaged in any special work, as they could not wear a bicycle rig in an office or shop or at school. But the Japanese woman is extremely fond of the motor car, and is often seen using it when her husband is busy somewhere else. A feature of motor life in Tokyo is the extraordinary number of passengers a car is made to carry, sometimes as many as can pile in, which, of course, is rather bad for the motor. It is possible that in Japan the motor does not get such careful handling or mechanical attention as it does in the lands of its nativity, and therefore cannot be expected to show the same endurance. The volume of smoke emitted by the average motor suggests neglected machinery; and the number of insufficiently blown-up tyres one sees is another doubtful indication. But it is all in the trade, which is likely to develop to still more profitable proportions. If only a smaller and cheaper car than any now on the market, could be produced, so as to come within the means of the Japanese pocket and prove more convenient for the small streets of the average city, no doubt a much bigger trade could be done in a land where the horse age has never arrived, and henceforth all motive power will be by hand or engine.



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A CLEAR DAY

Nami no ye no
  Mirume nomi kawa
Fuji-no-ne mo
  Te ni toru bakari
  Miyuru yado kana !

The seaweed seems near :
  Even fair Fuji not far,
As though one's finger
  Might span the space between
  And touch them, just here just there !

By the late Empress Dowager.

Tran. in *waka* metre by
Dr. J. Ingram Bryan

(Composed while visiting Baron S. Takasaki's villa near Hayama)

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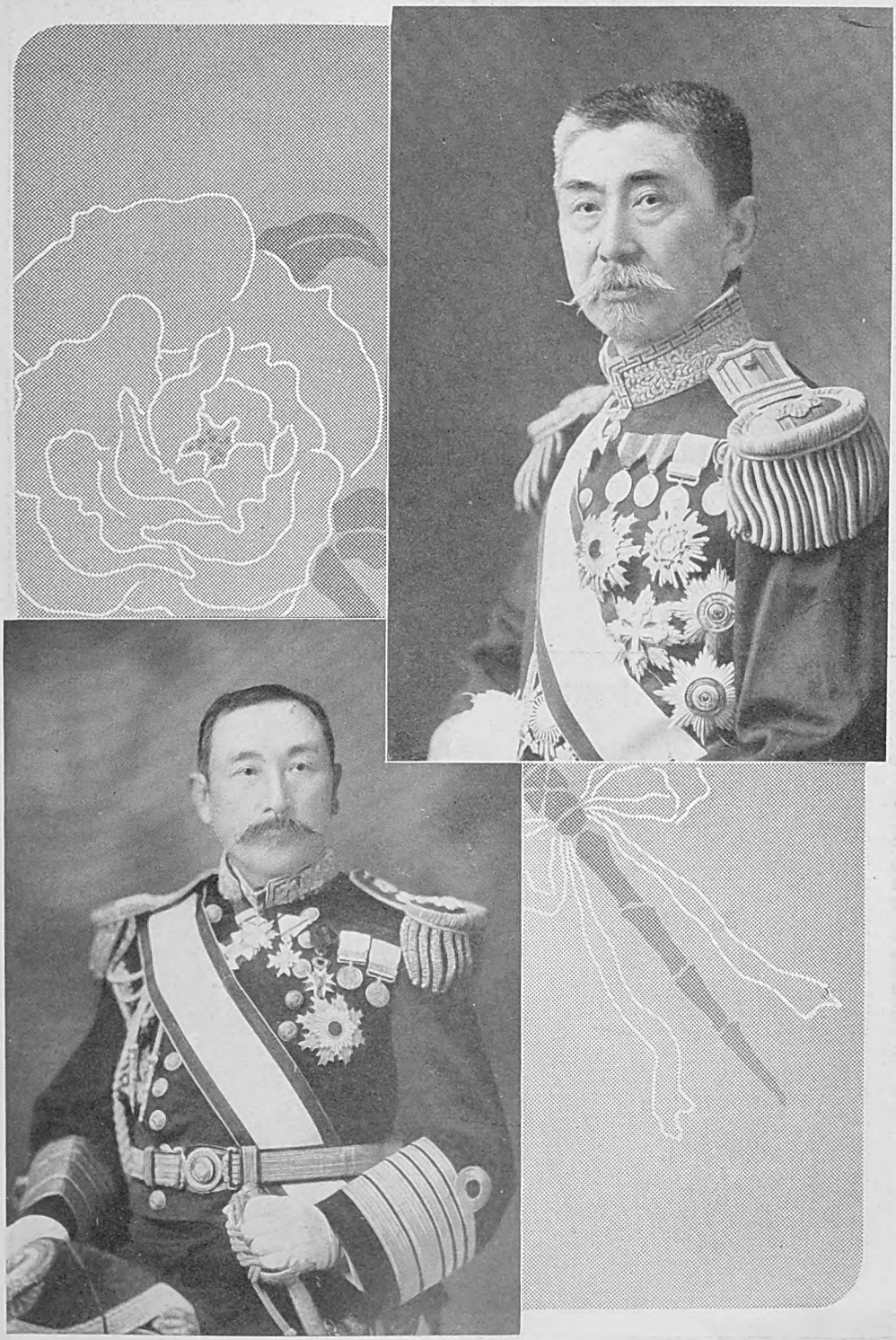

UPPER : VISCOUNT OURA, (President Pa ama Committee)
LOWER : ADMIRAL BARON URYU, (Vice-President)

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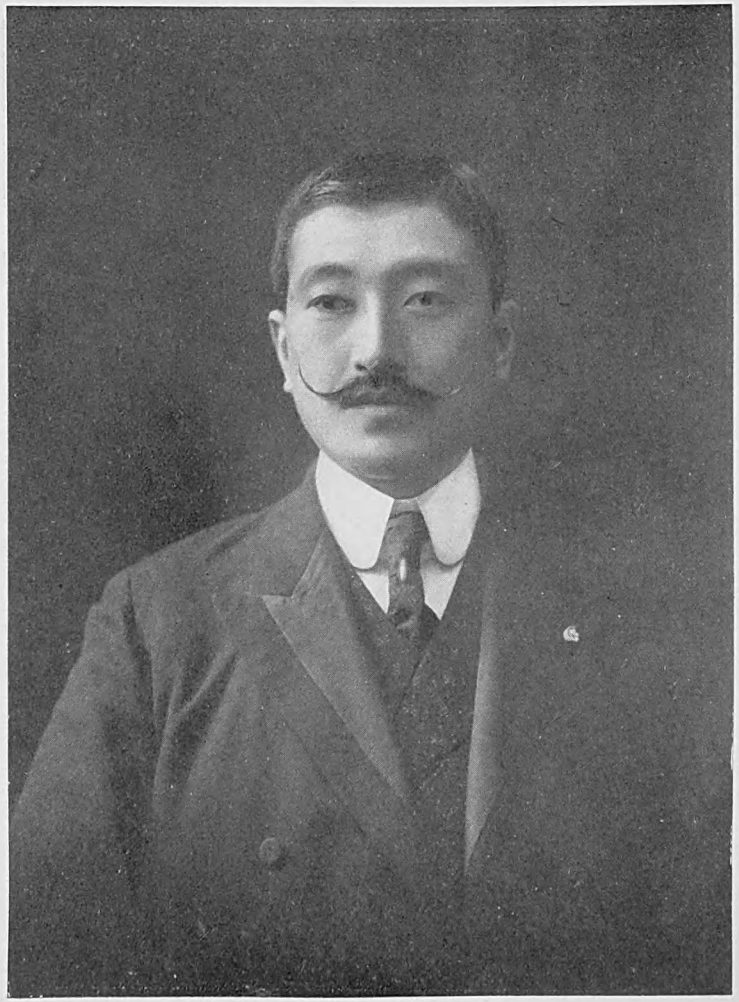
HON. SEISHIN HIRAYAMA
(President Japan Exhibitions Association)



H. YAMAWAKI ESQ.
(General Commissioner)

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JAPAN AND THE PANAMA EXHIBITION

By The Hon. SEISHIN HIRAYAMA

(MEMBER OF THE HOUSE OF PEERS AND PRESIDENT OF THE JAPAN EXHIBITIONS ASSOCIATION.)

IT is a great satisfaction to know that there is now no doubt that Japan will participate in the grand Exhibition to take place is San Francisco next year in commemoration of the opening of the Panama Canal. No sooner had the new Imperial cabinet been formed than the premier, Count Okuma, and his colleagues, set about organizing and appointing committees for making the necessary preparations, and the nation is now looking forward with some degree of enthusiasm to its share in the auspicious event. Of course Japan welcomed the invitation to take part in the Exhibition from the beginning; and two years ago the Imperial government despatched commissioners to San Francisco, headed by Mr. Yamawaki, to select a suitable site for the Japanese buildings and exhibits; and preparations were expected to commence at once for Japan's participation; but unfortunately there arose soon afterwards such a display of anti-Japanese spirit in California that for a time we were at a loss to know whether we would really be welcome as representatives of the Far East at the great Exhibition. There came a decided change of opinion among the Japanese as to the advisability of their taking part in the Panama Exhibition. Some thought that so long as the legislature of California showed so decided a hostile attitude toward the Japanese, the nation would not only do itself no good by being represented at the Panama Exhibition, but would only humiliate itself thereby. Consequently during the greater part of the anti-Japanese campaign in California the Japanese authorities were at a loss what to do, as the commercial classes, and those expected to send exhibits, hesitated to offer any encouragement to the government's proposals for participation. The government, on the other hand, took the stand that the anti-Japanese problem and that of taking part in the Exhibition were two different things and should in no way be confused or mixed up; and the recent subsidence of animosity against Japan on the Pacific coast inclined the Japanese exhibitors to fall in with the view taken by the Imperial government. So when the new Okuma cabient came into power an immediate and final decision was made to carry out the plans laid down when the site was selected for the Japanese buildings at San Francisco two years ago.

In order to facilitate the nation's participation in the Panama Exhibition a special commission has been appointed by the Government, similar to that appointed on all former occasions when the country has taken part in foreign expositions. Viscount Oura, Minister of Agriculture and Commerce was made President, and Admiral Uryu, who received his education in America, was

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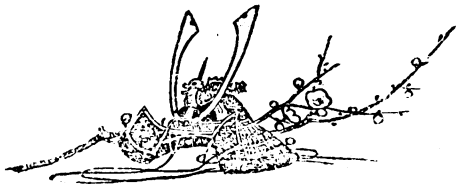
appointed Vice-president, with Mr. Yamawaki as business manager. Admiral Uryu has a great many friends in the United States, and doubtless will meet with welcome among the naval and other prominent persons who know him. He is also a man of extraordinary ability and well posted in the duties devolving upon him in connection with the exhibition. Madame Uryu also studied in American colleges, and she will meet with a warm reception from her old friends in American society. Mr. Yamawaki has already had a valuable experience in the matter of exhibition work, having been an official at the St. Louis Exhibition and at the Anglo-Japanese Exhibition in London, and he also formed a part of the commission sent to San Francisco two years ago to make the necessary investigation as to Japan's being able to be represented there. His wide acquaintance in Japanese industrial circles will further assist in getting exhibitors interested, as well as in selecting the proper subjects for exhibition. Those who decide to send exhibits will feel that they have in him a man who can be depended upon to offer them the best possible advantage in the way of displaying their products. Already from the American side have come messages of satisfaction at his appointment, and his own countrymen will doubtless feel an equal satisfatcion.

Japan's participation in the Panama Exhibition is a matter of supreme importance, not only from a commercial point of view but also from a diplomatic and international point of view. We are earnestly trusting that our good will thus shown will in every way tend to strengthen the bonds of friendship that have so long existed unimpaired between Japan and the United States. We bespeak for our official representatives and our many subjects who will visit the exhibition, a hearty welcome, with every facility for benefiting by the time and money they spend on that occasion. Every care should be taken to prevent misunderstandings of any kind. The spirit of generosity should prevail, and mark all relations between visistors from Japan and the American people. We also trust that none of our nationals in America will do anything to cause their visiting fellow countrymen embarrassment or to which Americans can take exception. Japan wants her share in the Panama Exhibition to assist in bringing about a more friendly feeling between her people and the people of California and the United States generally. If both sides do their part fairly and justly no other result need be anticipated.



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A TYPICAL JAPANESE MOTHER

By KUNIKIDA DOPPO

DURING the war with China I was the captain of a torpedo flotilla; and our fleet had collected off Kwarenko to cover the landing of troops. As it was the Imperial birthday the men were given their saké; and after we had drunk the health of his Imperial Majesty I strolled about the decks. The men were standing about everywhere, enjoying that unusual freedom which obtains on a Japanese warship in anticipation of action. The seamen were in a gay mood, indulging in high talk and harmless boasts among themselves. The noise of revelry and merry-making echoed throughout the ship. Some of the men were sitting about playing their *gekkin* (guitars) to the strain of popular songs, while others were rattling off European marches with their feet. As I was approaching one of the groups the men caught sight of me and sent up a cheer, crying "Here's to our torpedo captain!" I quaffed off the glass of saké they put in my hand, and joined with them in drinking the health those about to be despatched to Port Arthur. The *banzai* were loud and enthusiastic and the clapping of hands tremendous.

One of the men who was usually very popular on account of his general cleverness, turned to me then and remarked that they were going to have some fun. Upon inquiring what the joke was to be, the men looked at one another and then at the lad who addressed me, as much as to hint that he was a bit overtalkative. He persisted, however, and informed me that the men were going to read letters from home aloud to each other, and for every phrase of endearment in them the recipient had to pay a forfeit by drinking a glass of saké. I assented, and asked them to hurry and proceed with the game. At this they were evidently surprised, as they had not expected an officer to pay any attention to such nonsense.

They began very shyly to read their letters, most of which proved to be from wives or sweethearts, and the mention of love affairs was so remarkably frequent

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that there was fear of too many forfeits. At last it came to the turn of a second-class marine, who pulled from his pocket a bunch of letters, one of which fell on the deck; whereupon he grabbed it and shoved it back into his pocket again. Nothing would do the men but that he should have that special one read. He refused, however; and his comrades insisted. He still refused, and they could not understand the reason why, which made them all the more curious and determined to hear it. I stood aside smiling, and pretended to take small interest in their dispute. At last the man put on a grave look and said: "You must excuse me, comrades; I really cannot have this letter read for fun." But the men would not be put off, and some of them were assuming a threatening attitude, when Midzuno said: "You know you cannot frighten me, lads! As you seem to suspect me of keeping something back that you are entitled to know, I will read it. But I'll read it myself."

Then he drew out the letter slowly and with a soft deliberate voice began to read:

"Your letter from Daidoko has just arrived. Mother was exceedingly glad to receive it; and again with tears in her eyes (Cries of 'Oh, nothing strange about that;" from the men)....." Mother says she wanted to write you with her own hand but when I brought her the pen and ink and paper and placed them by her bedside she was too sick and weak to lift her hand to write; and saying sadly that it was too bad she could not write to you, she asked to dictate what she wished to say. She says she wants you to remember never to be a coward. She will soon be dead and gone, perhaps by tomorrow; and these will be her last words to you. You must keep them impressed indelibly on your heart. 'Your father,' she says, 'as you know, took a wrong course, (Heaven rest his soul), and the consequences make her feel small; but you must make good your father's defection. You must fight it out and overcome all difficulties, to restore the family honour, and thus glorify your Emperor and country. Do not hesitate even to give your life to redeem your father's fault. Make the family name to shine forever. This is all I wish for you from the depths of my heart. You said in your last letter that you longed to be an officer. This is cowardice. Whether you are a captain or an admiral the life offered for your country is all one. There cannot be two lives, one for a seaman and another for an officer. Such an idea would make loyalty impossible. Your brother at home is envious of your lot, and wishes to have a chance, too, to die for his country. Be always respectful and obedient to your superiors; be friendly and kind to your comrades; be helpful to everyone. Keep ever in your heart the spirit of duty to your sovereign and country; and be brave and fearless at all times. Take to heart these the last words of your mother.' After writing these last words of your mother I lighted the lamp before the family altar at her request; and afterwards assisted her to sit straight in the bed while she worshipped. Then she took the letter I wrote to you for her and pressed it against her breast while she prayed, offering the words before your ancestors in heaven. As she did so the tears ran down her cheeks, and the sight was most pitiful to behold....."

Here Midzuno stopped reading to brush the tears from his own eyes, which were falling like pearls on the paper trembling in his hands. Indeed, now, there were tears on the faces of all, and the silence was profound. Then one of the men jumped up, and began to shout Banzai! Banzai! for Midzuno; and this was the man who had jeered at Midzuno at the beginning. He now flourished and waived his hands like a madman, cheering Midzuno and his mother!

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CURRENT JAPANESE THOUGHT

By THE EDITOR

Foreign Misconceptions of Japan

In spite of all that has been written and said about Japan during the last few years it is astonishing the ignorance that yet prevails, even among the more intelligent of occidentals; and the demise of her Imperial Majesty the Empress Dowager has afforded occasion for further illustration of this ignorance. The London *Times*, misled probably by correspondents who have no real familiarity with Japanese civilization, declares it an immemorial custom of Japanese civilization that members of the Imperial family must always depart this life in the capital, and that therefore the Empress Dowager was treated as a living person until the body arrived at the Tokyo palace. It would be difficult to find more nonsense packed into as few words. On the basis of this grim fancy the *Times* proceeds to weave a tale of weird sentiment at the expense of what it regards as a peculiarity of Japan, partly on the authority of its Tokyo correspondent, who apparently is as unconscious of the meaning of Japanese ideals as the *Times* itself. Now, what would the *Times* have Japan do under the circumstances? Were the Japanese not acting strictly in accord with common sense when they hurried the sacred body of their beloved Empress Mother to the capital where it could be accorded proper treatment, rather than to announce her demise from Numadzu where there were practically no facilities for an Imperial funeral? It was only a four hours' train journey, and was performed at night. Had the authorities acted differently it would have entailed endless inconvenience and expense and would not have in any way shown more respect to the sad event. Had Queen Victoria passed away at Balmoral instead of in London, we presume a funeral procession would be conducted in bringing the body back to the capital, but could any objection be taken to bringing the body back unofficially and then having the state honours begin from the capital? Were the latter and more practical choice made, how would the British people like to have Japanese papers indulge in morbid essays on the peculiarity of British ideas in wanting to have royalty inevitably depart this life in the capital? Yet this is actually the line taken by the *Times*. The action of the Imperial Household was the outcome of *reason* rather than superstition, and an example of how the Japanese can intelligently deal with the gravest emergency without doing violence to even the most sacred convictions. They simply maintained a discreet and reverent silence until her Majesty had reached Tokyo and then they announced the sad event. As to treating the dead as if alive, the Japanese *always* do so, and to hold it up as something peculiar is but additional evidence of the usual occidental desire to find something unique in Japan, whereas

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the Japanese in all things are just like other mortals, except that they often have a superior way of viewing grave matters, which occidentals are apt to lack. Certainly they handled the emergency of the demise of the Empress Mother in a small seaside village, in a manner so practical and sane that a great journal like the London *Times* would fain see in it something apart from modern ways. Such indeed it was, but far *ahead* of western modes under such circumtances. The further details which the *Times* gives of the Princes and Princesses receiving the body of her Majesty on its return to Tokyo are indeed quite out of place, seeing that the arrival of departed royalty in any palace of Europe would have been accorded only the same respect, even to bowing before the casket and all the rest of it. The mistakes made by foreigners in this case should teach the west a lesson as to how much it has yet to learn about Japan, and especially the duty of responsible newspapers to have in Tokyo correspondents who know something of the Japanese people. Since the death of Captain Brinkley the *Times* has made itself the laughingstock of the Japanese in its attempts at advising and understanding Japan, partly because it depends on those who have no grasp of the significance of Japanese civilization and partly because of its exemplification of what is too often apt to be the insular attitude of thinking it knows more than it does.

Education of the Imperial Crown Prince

As the time has arrived for the Prince Imperial of Japan to enter upon a more advanced course of study the public is taking a considerable interest in the nature of the instruction that is to be imparted to his Imperial Highness, and the people are especially anxious that the education of their future sovereign shall be modern in the best sense of the word. A special board has already been appointed with no less a person than Admiral Count Togo as president, and eminent scholars have been selected as tutors. The press is suggesting that those entrusted with the supervision of the Crown Prince's education shall discard the antiquated notions that pertain to the traditions of an oriental monarch and bring up the Prince Imperial in a manner that will enable his Highness to rank with the most enlightened monarchs of the world. That his Highness should be given an opportunity of seeing something of western lands is strongly urged; and that he may be able to converse freely with the great men of occidental countries it is advised that the Crown Prince shall be instructed in the French and English languages, especially the latter, since it is the most important key to western knowledge for a country like Japan who is an ally of Great Britain and regards America as one of her best friends. European princes study English with English instructors and French with French instructors so as to be able to speak these languages as correctly and naturally as possible, but whether his Imperial Highness of Japan will be afforded such a privilege remains to be seen. At any rate there is no doubt the instructors in all branches taught to his Imperial Highness should be not only scholars of the first order but scientific and capable teachers, so as to give their Imperial pupil a ready and useful knowledge of the several subjects to be mastered. Those who rank among the

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very best and noblest in the land should be afforded the best and noblest privileges; and we earnestly sympathize with those urging the authorities entrusted with the education of his Imperial Highness to bear in mind that in the modern world the most fundamental factor in personality is a right education.

The Okuma Cabinet

The new Imperial cabinet, which received a warm welcome from the public at large, inherited some problems difficult of solution but on the whole it has so far fulfilled the hopes of its more prudent friends, and promises in every way to make good. The premier has been assailed from various quarters for failing to carry out immediately the principles of constitutionalism he so strongly and constantly advocated while out of office, but it is only fair that he should be given time. The wise administrator will use tact; he knows that reform cannot be forced without threatening abortion. It is one thing to *say*, and quite another thing *do;* and no one is more aware of this than Count Okuma and his colleagues in the Ministry. He has strong men in lieutenants like Baron Kato, Minister of Foreign Affairs; Baron Oura, Minister of Agriculture and Commerce; and Mr. Ozaki, Minister of Justice, not to mention others; and there is every reason to expect the best results. The attitude of the new cabinet toward the Mexico-American imbroglio and other matters of international significance has won golden opinions abroad and the approval of the best class among the Japanese. This attitude will doubtless win its way in the west; for western nations dislike to be placed in the position of having to refuse. They prefer to be given the privilege of showing grace and generosity by *giving*, rather than suffering the humiliation of having to obey or acquiesce. The western method is to agitate and enlighten, trusting to reason and right to ensure justice. Japan, under the Okuma cabinet may be trusted to adhere to this policy in regard to her rights in foreign countries. But this does not relieve foreign countries from the duty of earnestly seeing to it that Japan is treated with fair play and no discrimination.

Moral Reform League

The organization of a league for the reform of national morals may be regarded as a sign of the times in Japan. The fact that a leading promoter of the new organization is Baron Shibusawa, indicates its necessity as well as the possibility of its work being efficiently carried out. Recent events have gone to show that there is a wide-spread need for improvement in social and moral ideals. Japan requires the assistance of newer spiritual forces. Materialism has weakened the national moral fibre and set *bushido* at naught. The nobler minds of the nation are conscious of a lack of moral determination and self-respect among the people, both high and low. Baron Shibusawa and his colleagues declare that they are furthering a movement to create a higher moral atmosphere among the masses. The Self Reliance League, as it is called, will make character building its central object. It will insist on strict morality in social life, in commerce, and every department of human activity. The promoters of the new league declare their determination to devote both their lives and their fortunes to reforming, purifying and reconstructing the character of the nation; and their movement will be pushed forward with with religious fervour and devotion. "Save the nation"

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is our motto, say the fathers of the organization.

With the object of the Self Reliance League we cannot but have every sympathy. But we are convinced that a correct reading of the history of nations and of moral and religious movements will show that a nation cannot be saved by mere good intentions, however well organized. The Christian church is a vast organization, with millions of men and vaster millions of money, devoted to the reform and spiritualization of nations, yet now slow is the progress made. Though slow, the progress is to be seen, nevertheless, and the world is a better place to live in today than it would have been but for the earnest efforts of the teachers of morality and the spiritual life. Whether Japan can be saved in a manner different from what the saviours of nations have found necessary through the ages, remains to be seen. The leaders of thought in Japan appear to admit that so far the national method of salvation has not proved successful. Character cannot be created either by money or machinery. It is the result of spiritual atmosphere, and such atmosphere comes through the teaching and influence of great religious teachers. Think of what Christ, Paul, Augustine, Chrysostom, Savonarola, Luther, Wycliffe Wesley and Booth have done for Europe! These men have been links in a long line of causation that has produced the best to be found in the modern world. Not office, position or prestige but *manhood* will reform a nation. Encourage great teachers and preachers and the life of a nation naturally becomes wholesome. The vital factor is a spiritual influence which without true teachers no nation can have. Let the new league look well to the schools and the religious tenets of the Empire and there will be hope in its effectiveness.

Precepts of Gen. Nogi. The late General Nogi, who enjoys the unreserved admiration of the Japanese, prior to his suicide on the night of the funeral of the late Emperor, issued a note of disciplinary instruction for the pupils of the grammar grade of the Peers' School. The note contains fourteen instructions, and truly reflects the Spartan spirit with which the late General led the pupils of the School. It was reprinted and distributed among the graduating pupils of the grammar grade and the guests as well at the Commencement Exercises. The gist of the instructions is as follows:—

(1) Keep your mouth closed. He who has his mouth always open shows that his mind is blank.

(2) Watch where you are looking. One whose eye is always wandering tells that his mind is also wandering.

(3) When paying respect, watch the person whom you are saluting.

(4) Do not forget your coat-of-arms, family standing and ancestors. Due respect to your ancestors is important.

(5) A boy should act like a boy. Avoid becoming effeminate.

(6) Never indulge in luxury. There is nothing that makes a fool of a man like luxury.

(7) Ride in rikisha as little as possible. Even if a rikisha is sent for you, try to walk home.

(8) How many of you wash your face with cold water in the winter? You should not use warm water.

(9) When it is cold, think it is hot; and when it is hot, think it is cold.

(10) It is a shame to wear torn clothes without mending them. But to wear the torn part patched is nothing to be ashamed of.

(11) Knwo what is shame; he whe does not know what is shame is inferior to dumb animals.

(12) While in good health, train yourself so as to stand physical endurance. When you are ill, however, obey your physician's instructions.

(13) Make your clothes and shoes bigger. Never mind the style or shape.

(14) Become a man useful to your country. Whoever cannot be so, is better dead.

Patience in Politics. "Don't try to shave in a minute. Take five. Lather well. Use warm water." Such is the advice on a little card accompanying a well known make of safety razor. And there is a world of wisdom in the admonition; it applies as aptly to

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political shavers as to those who potronize the barber or shave themselves. There are those who blame Japan for going slowly ; they want modernization brought about in a hurry. Dazzled by the sheen of the manufactured article they desire everything in their country to look brand new. But what would be thought of a physician who, when called to consider a serious case of illness, should jump at some haphazard conclusion as to its nature and cause, and guess at the medicine appropriate to administer ? In proportion to the complexity of the case the wise physician would be most careful to study every symptom, and with due attention to the life and habits of the patient. Nothing would be too trifling to be ignored, If such care be so essential in treating the health of an individual, how much more careful should those be who have at their mercy the lives of millions, the morals and interests of the whole nation ?

Japan has already accomplished great things ; but they were not done in a hurry. She has still greater things to do ; and neither can these be achieved in haste. Credited with the unique capacity of being able to change at a more rapid rate than western nations the Japanese are expected always to work wonders. It is a difficult ideal to live up to, especially if a people are human, like the rest of mankind. Japan must not be led into the mistake of trifling with her future by guessing at her needs. In planning her future, more particularly in regard to education and international policy, she can cherish no greater virtue than patience. In all countries great achievements are reached only after profound thought and careful investigation. "Look before you leap," is a wise proverb, as applicable to nations as to their individual subjects. No problem in science was ever solved by the slapdash investigator. But no problems of science are deeper or more complicated than those bearing on the economic, social and financial conditions of a nation.

Principles that affect and form national ideals are particularly important for the leaders of a nation to create and help forward. If the blind lead the blind both will fall into the ditch. Where there is no light the people perish. Moral and spiritual education is imperative. The future of a nation's soul can no more be entrusted to theorists and crude experimenters than its financial or its foreign policy. Political and official crudeness, born of incapacity and ignorance of history and human nature, may be guilty of undue haste on the one hand, or complete indifference on the other but wise and tempered statesmanship will ponder well and go ahead with certainty and due caution. Where there is incapacity there will be extravagance and graft ; the people's money and the people's prospects will be jeopardised. Under such circumstances the press will be yellow, indulging in irrelevancy and indecency, instead of leading the people and offering wise suggestion to the nation's leaders. How much time are our newspapers devoting to a careful study of the nation's perplexing problems ? It is as much the business of the press to help put out the fire as to ring the bell ; it is the duty of the editor to prevent crime as aggressively as it is to clap the criminal in jail. As much care should be devoted to the promotion of industry as to the accusing of captains of industry and securing their downfall. No good is gained by the press inflaming the masses against the classes, or the people against their leaders.

And this matter of wise and patient statesmanship is the people's affair as much as the concern of the government Whatever mistakes are made and blunders perpetrated the people have to foot the bills. Taxpayers are often apparently too busy to give such subjects the necessary attention ; and consequently disaffection is left to the unrestraint of the mob who know nothing about it If mistakes are made let the people and not the mob appoint leaders and let the wrong be made right with due thought and in peace. If only politicians are allowed to run things, and only demagogues given the floor, patience will be thrown to the winds and the nation's future will be endangered. The people have the matter in their own hands. If they support yellow journals and foster

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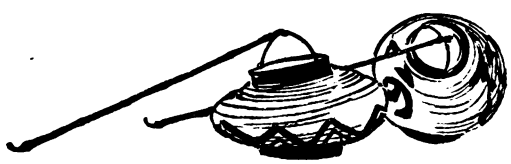
rashness and haste in national affairs, theirs will be the injury and the loss. If the press and the self interested politians do harm to the nation, the citizens who pay money to them are equally responsible. When one sees the names of firms in the advertizing pages of low class journals one learns that there are some who have not at heart the interests of nation. We must not be too hard on the yellow journals; they are not to be blamed so much as the people who thus uphold them and they will continue to find justification for their existence and go on feeling contempt for their betters. The habit of large numbers of people in supposing that because the press is sometimes punished by the government for overstepping the limit, therefore, the press is always right and authority in the wrong, is pernicious and inane. The Government represents the people and is taking action in their interest. It is all very well to advise Patience as a goverument virtue. Let the people be patient too! Let them have more confidence in those appointed to administer their nationul affairs!

Acknowledgments. We beg to state that the article on Japanese Chess, which appeared in our May number, was to a large extent indebted to one of the same subject contributed by Mr. W. B. Mason, of Yokohama, to "Things Japanese."

Japanese Residents in China

	Kwanto	South Manchuria	North Manchuria	Central China	Total
Government officials	6 15	2589	58	713	9675
Government employees	—	589	3	129	721
Railroad workers	—	8661	—	46	8707
Company or Firm workers	—	2563	24	1638	4225
Store keepers	—	471	—	435	906
Merchants	8,315	1844	—	200	10359
Agriculturists	222	1082	55	—	1359
Manufacturers	8870	651	—	55	9576
Miners	—	8	402	13	423
Importers and Exporters	—	85	26	412	523
Ship brokers	—	80	—	558	638
Grocers	—	1480	159	1817	3,465
Druggists	—	483	77	496	1.056
Shoes and Foot wear	—	151	3	565	719
Carpenters	—	1325	27	237	1,589
Engineering of Contractors	—	646	—	149	795
Operators	—	439	4	431	874
Bakers and Confectioners	—	371	18	275	664
Barbers	—	429	107	416	950
Foreigners' Employees	—	3	194	774	973
Labourers and Coolies	2272	416	172	2	2,862
Hotel keepers	—	520	27	411	958
Café or Restaurant keepers	—	1108	373	688	2,169
Entertainers	—	458	24	416	898
Barmaids	1261	1459	909	184	3,813
Miscellaneous	18900	12585	579	7722	39786
People of no occupation	1007	609	24	60	1700
Total	47161	41794	3256	18842	111063



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Bird's-eye View of the Harbor from Hino-yama in the Town of Toba, Shima Province,

Hino-yama, about 4 miles from Futami-ga-ura in the province of Isé, is a few minutes' walk from Toba Station. It has an area of about 100,000 tsubo (over 82 acres.) including level spots here and there. The extensive view and the superb excellence of its beauty entitle it to rank as one of the fairest scenes in this country of scenic wonders. Tourists visiting Toba are strongly advised to make ascent of this hill, as they will be amply compensated for the time and exertion required. The roads have recently been much improved to make the ascent easier and cottages have been built on the hillside for the accommodation of travellers, who can there rest and have refreshments. Hino-yama is also known as Kakehi-yama, the name having been derived from the historical fact that Kuki Yoshitaka, a feudal lord who was a naval commander of Taiko Hideyoshi, designed to supply water to the castle of Toba from a spring on that hill by means of *kakehi* (bamboo pipes)

Toba, the "Town of Longevity," according to a recent report of the town headman, has 1,233 houses and 6,419 inhabitants, of which small population those more than seventy years old number 220. Thus it is not without reason that Toba is called the "Town of Longevity."

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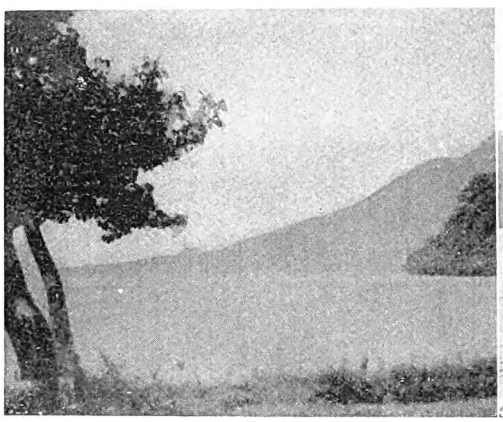
THREE NOTED SCENES OF AKITA-KEN

ONOYE-NO-MATSU

EBISUJIMA

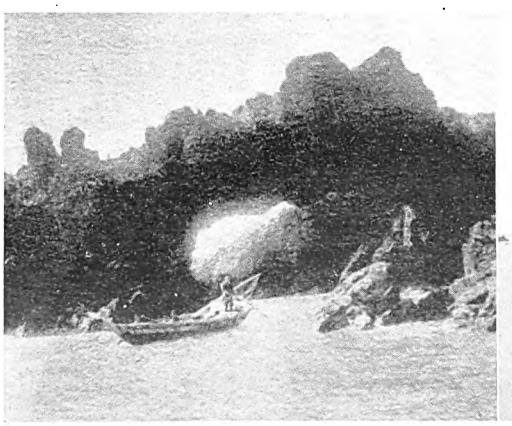
LAKE TOWADA



DISTANT VIEW OF KOMAGADAKE

SHRINE OF GOZA

LAKE TAZAWA



DAISAN KYO

RYU-GA-SHIMA

PENINSULA OF OGA

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LAKE TOWADA

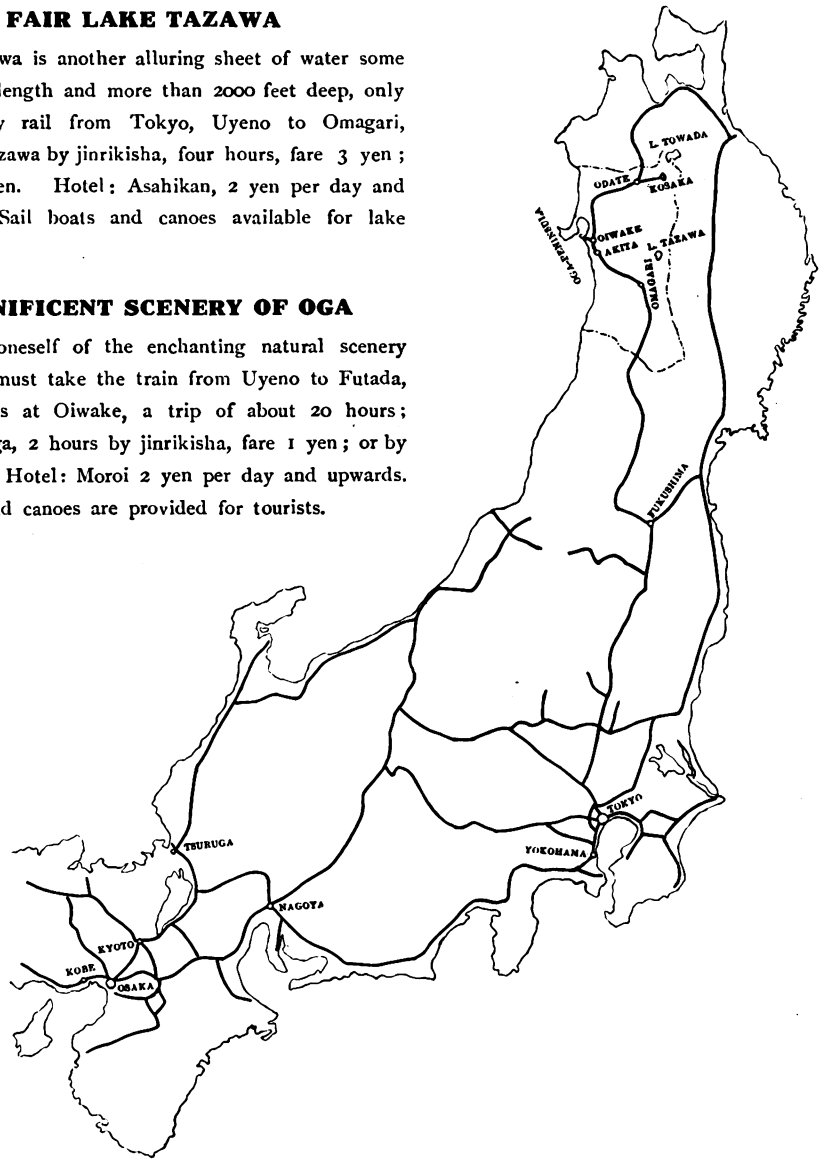
Towada is a beautiful sheet of water over 30 miles long with a depth of over 1300 feet, and only 21 hours from Tokyo by rail from Uyeno to Kosaka, changing cars at Odate. From Kosaka to Towada is a ride of about 5 hours by jinrikisha, fare 5 yen; or by horse, 2 yen. Hotel: Juwankaku, 2 yen per day and upwards. Pleasant tours in motor boat or sail boat.

FAIR LAKE TAZAWA

Lake Tazawa is another alluring sheet of water some 13 miles in length and more than 2000 feet deep, only 16 hours by rail from Tokyo, Uyeno to Omagari, thence to Tazawa by jinrikisha, four hours, fare 3 yen; omnibus 2 yen. Hotel: Asahikan, 2 yen per day and upwards. Sail boats and canoes available for lake tours.

MAGNIFICENT SCENERY OF OGA

To avail oneself of the enchanting natural scenery of Oga one must take the train from Uyeno to Futada, changing cars at Oiwake, a trip of about 20 hours; thence to Oga, 2 hours by jinrikisha, fare 1 yen; or by 'bus 50 sen. Hotel: Moroi 2 yen per day and upwards. Sail boats and canoes are provided for tourists.



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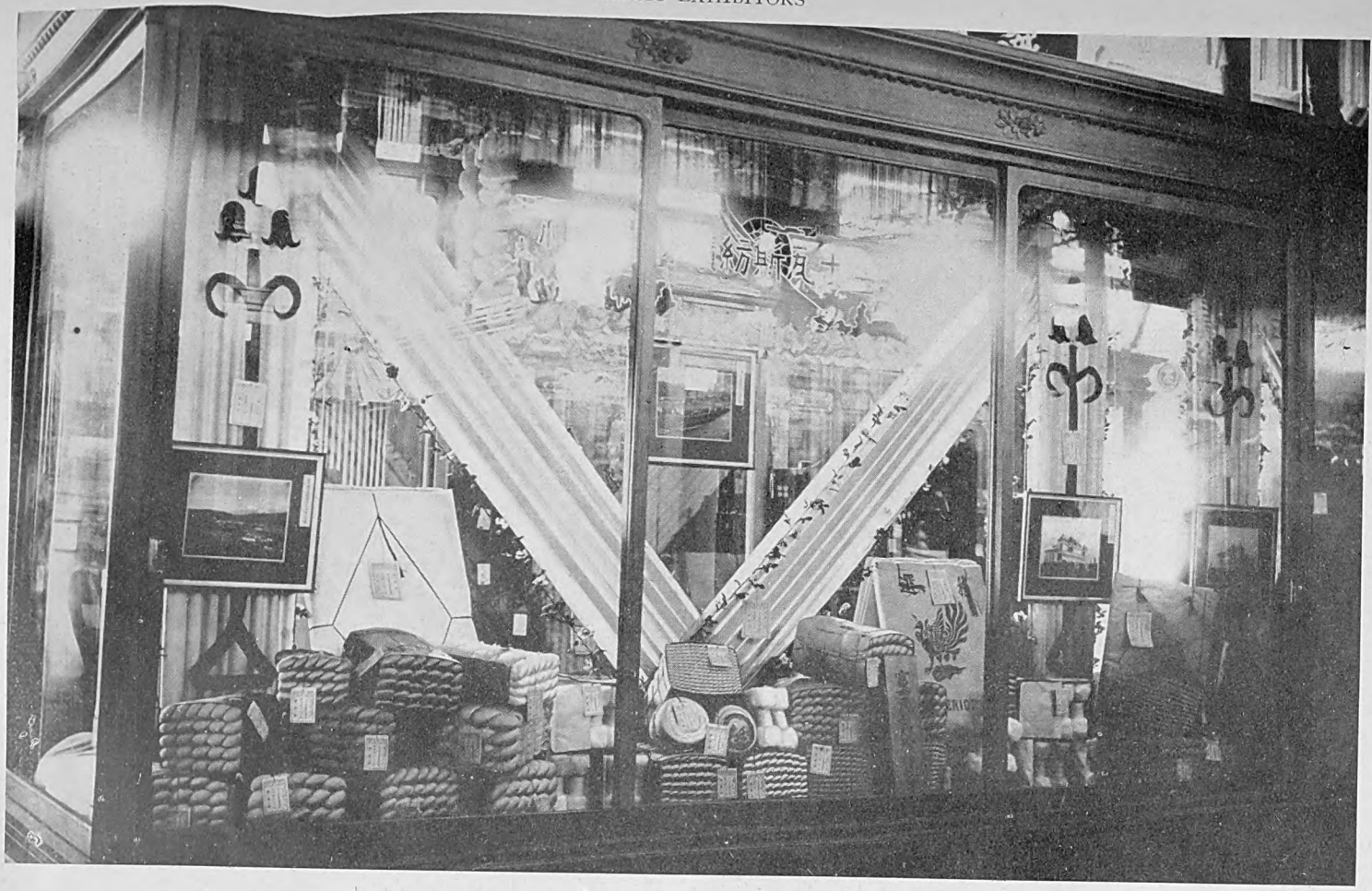

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